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PRESCOTT'S CONQUEST OF MEXICO.

ARTICLE II.

THE RELIGIOUS POINT OF VIEW OF THE CONQUEST.

History of the Conquest of Mexico, with a Preliminary View of the Ancient Mexican Civilization, and the Life of the conqueror, Hernando Cortes. By William H. Prescott, author of the History of Ferdinand and Isabella. In 3 vols. 8vo. pp. 488, 480, 524. Harper & Brothers: New York, 1843.

IN our first article we endeavored to show what was the character of the conquest and of the conquerors of Mexico; and we examined how far Mr. Prescott has done justice to the subject. In the present paper, which will conclude our remarks on Mr. Prescott's work, we intend briefly to unfold the religious point of view of the conquest, and to vindicate from the assaults of prejudice or ignorance the eminently religious character of the conquerors.

Without examining the religious aspect of the conquest, it were utterly impossible rightly to understand or properly to appreciate its character. Religion was its great end and aim; its all-pervading motive; its very life and soul. Religion was the one of its great distinctive features, which was, perhaps, more prominent than any other. Religion nerved the arms, stimulated the courage, and ennobled the chivalry of the conquerors. Religion accompanied the conquest in every eventful stage of its progress, softened down its manifold horrors, bound up and healed with a heavenly balm its many bleeding wounds; and soothed and raised up by her sweet ministrations of mercy the bruised hearts and crushed spirits of the vanquished. All this we hope to make clearly appear, from unquestionable evidence, in the course of the present paper.

One among the greatest of the Spanish poets, Lope de Vega, has in a single brief couplet unfolded the whole purpose of Hernando Cortes, and the great object of the conquest which he achieved.

> "*Al rey infinitas tierras,*
> *Y a Dios infinitas almas.*

To extend the boundaries of the Spanish empire over the vast territories of the new world, and thereby to gain an *infinite number of souls to God,* was the twofold object of this and of every other Spanish conquest. Mr. Prescott himself assures us that this "is the light in which the conquest was viewed by every devout Spaniard of the sixteenth century." * With the great French Catholic Champlain of North America, the "devout Spaniard" of that day deemed "the salvation of a soul more glorious than the conquest of an empire."† This heavenly motive of win-

* Vol. iii, p. 362—*note.*
† See Bancroft, History U. States, vol. iii, chap. xx.

ning souls to God was much stronger in the mind and heart of the Spanish Catholic, than the earthly motive of mere worldly conquest. The former often prompted to the latter. The desire of planting the cross in the midst of heathen nations, and of thereby bringing them from "the region of the shadow of death," into the bright land of Christian civilization, generally preceded, always accompanied and greatly modified the scheme of earthly conquest. Upon this subject let us hear Mr. Prescott, whose testimony has additional weight, from the circumstance that it is extracted from that portion of his history, in which he unfolds the strange theory of Catholic conquest to which we adverted in our first article.

"With the right of conquest, thus conferred, came, also, the obligation, on which it may be said to have been founded, to retrieve the nations sitting in darkness from eternal perdition. This obligation was acknowledged by the best and the bravest, the gownsman in his closet, the missionary, and the warrior in the crusade. However much it may have been debased by temporal motives and mixed up with worldly considerations of ambition and avarice, it was still active in the mind of the Christian conqueror. We have seen how far paramount it was to every calculation of personal interest in the breast of Cortes." *

To exhibit still farther the theory of our historian on the religious character of the conquest, we will here furnish some other extracts from his work. We have no doubt that he *sought* to do justice to the lofty religious chivalry of the conquerors; and if he has not succeeded to the full, we are to ascribe the failure mainly to a deep and abiding prejudice—of which, perhaps, he himself was not wholly conscious—against the religion which they professed. There is, however, this extenuating circumstance in the bigotry of Mr. Prescott, that the evil generally carries with it its own remedy. Wherever this dark stain of prejudice is seen, sullying the whiteness and marring the beauty of his pages, there, by the side of it, you perceive also, the correctives of inconsistency, absurdity, and self-contradiction. It would really appear, that the enlightened and polished Mr. Prescott claims the right of being absurd and of contradicting himself, *ad libitum*, whenever he sets foot within the hallowed inclosure of the sanctuary! We have already given some in-

* Vol. ii, pp. 31-2.

stances of this amiable foible: and to sho that we are not hazarding assertions, or bar dying epithets at random, we will now procee to point out some others, in connexion wit what we may call Mr. Prescott's religiou theory of the conquest.

To soften down the charge of bigotry brough against Cortes, and to estimate aright the tru spirit of the conquest, he offers the followin remarks:

"But this is unjust. We should throw ou selves back (it cannot be too often repeated into the age; the age of the Crusades. Fo every Spanish cavalier, however sordid an selfish might be his private motives, felt him self to be the soldier of the cross. Many o them would have died in defence of it. Wh ever has read the correspondence of Corte or, still more, has attended to the circumstance of his career, will hardly doubt that he woul have been among the first to lay down his li for the faith. He more than once perilled lif and fortune, and the success of his whole en terprise, by the premature and most impoliti manner in which he would have forced con version on the natives.*

To these reasonable remarks he adds th following characteristic reflections:

"To the more rational (!) spirit of the pre sent day, enlightened by a purer (!) Christian ity, it may seem difficult to reconcile gros deviations from morals with such devotion t the cause of religion. But the religion taugh in that day was one of form and elaborat ceremony. In the punctilious attention t discipline, the spirit of Christianity was per mitted to evaporate. The mind, occupie with forms, thinks little of substance."†

To us it appears wholly incomprehensible how a religion of "mere form and elaborat ceremony," from which "the spirit of Christ ianity was permitted to evaporate," could hav stimulated Cortes and his brother soldiers o the cross "to lay down their lives for th faith!" Will Mr. Prescott say, that there wa no "substance" in this "devotion to th cause of religion?" Is he of the opinion, tha those of the present day, "enlightened by purer Christianity," would be prepared to la down their lives for its defence? Did his Puri tan ancestors, basking in the rays of thi "purer Christianity," covet, to any great ex tent, the crown of martyrdom? Did their zea for the faith manifest itself in their being pre pared to die for it, more than it did in thei

* Vol. iii, p. 361. † Ibid. p. 362.

rious crusade against the witches of Salem, their "enlightened" blue-law system, in ir ruthless extermination of the poor In- ns, or in their cruel persecution of Roger illiams, and of other brother Protestants? as! we fear that, even among those who re "enlightened by a purer Christianity," he spirit of Christianity was permitted to porate!"

In another place, our historian thus attempts paint the character of the Spanish soldier the cross.

"The Spanish cavalier felt he had a higher ssion to accomplish as a soldier of the cross. owever unauthorized or unrighteous the war o which he had entered may seem to us, to m it was a holy war. He was in arms ainst the infidel. Not to care for the soul his benighted enemy was to put his own in pardy. *The conversion of a single soul might re a multitude of sins.* It was not for *morals* at he was concerned, but *for the faith.* his, though understood in its most literal d limited sense, comprehended the whole heme of Christian morality." *

The discriminating reader will need no hint om us, to perceive the utter absurdity and e glaring self-contradiction of the two last ntences in this extract. The Spanish cava- er "was not concerned for morals;" and et the faith, for which he was prepared to y down his life, "comprehended the whole heme of Christian morality!!" Were we ot right in saying, that the accomplished Mr. rescott would seem to claim the privilege of eing absurd, and of contradicting himself *ad bitum,* whenever he ventures to handle sa- red things, which he does not understand? His natural shrewdness and discrimination eem wholly to abandon him, whenever he wan- ers beyond the field of legitimate history; he becomes like a fish out of water; though while he remains within his own element, we must dmit, he moves with all the grace and strength of the fish swimming in its own native waves.

As soldiers of the cross, the Spanish con- querors were deeply imbued with that lofty and ardent spirit of chivalry which had ever been a prominent trait in their national charac- ter. This spirit had grown up amidst the pe- rils and adventures of that long protracted struggle of eight hundred years, with the Moorish conquerors of Spain, whom, after many a deadly contest, the noble Spanish chivalry succeeded in driving from that beautiful country. It was a struggle for their homes, for their altars, for their liberties, for their very existence, against those who had fastened a foreign yoke of iron, together with a foreign fanaticism, on their necks. It was a struggle of the cross against the crescent; of Christian light and civilization against Mohammedan darkness and despotism. The cross triumphed; and with its triumph were intimately blended all the most glowing reminiscences, and all the most glorious aspirations of Spanish patriotism. This historical view furnishes us with a key to the Spanish character, and explains to us its lofty bearing and its noble chivalry.

When, after the conquest of Granada, the Moors were finally driven from Spain, Spanish chivalry panted for new fields of action on which it might win additional laurels; and the discovery of a new world at this precise period, opened to its enterprise this new field. Of the spirit with which the Spanish chevalie entered on this new career, Mr. Prescott speaks as follows:

"The period which we are reviewing was still the age of chivalry; that stirring and adventurous age, of which we can form little conception in the present day of sober, practical reality. The Spaniard, with his nice point of honor, high romance, and proud, vain-glorious vaunt, was the true representation of that age. The Europeans, generally, had not yet learned to accommodate themselves to a life of literary toil, or to the drudgery of trade, or the patient tillage of the soil. They left these to the hooded inmate of the cloister, the humble burgher, and the miserable serf. Arms was the only profession worthy of gentle blood,—the only career which the high-mettled cavalier could tread with honor. The new world, with its strange and mysterious perils, afforded a noble theatre for the exercise of his calling; and the Spaniard entered on it with all the enthusiasm of a paladin of romance." *

It is curious to mark the different spirit with which the various nations of Europe entered on the new career of discovery and conquest opened to them by the enterprising genius of Columbus and other Catholic navigators. Mr. Prescott makes the comparison in the following remarkable passage, which immediately follows that just given.

"Other nations entered on it also, but with

* Vol. i, pp. 269, 270.

* Vol. iii, p. 64.

different motives. The French sent forth their missionaries to take up their dwelling among the heathen, who, in the good work of winning souls to Paradise, were content to wear—nay, sometimes seemed to court—the crown of martyrdom. The Dutch, too, had their mission, but it was one of worldly lucre, and they found a recompense for toil and suffering in their gainful traffic with the natives. While our own Puritan fathers, with the true Anglo-Saxon spirit, left their pleasant homes across the waters, and pitched their tents in the howling wilderness, that they might enjoy the sweets of civil and religious freedom. But the Spaniard came over to the new world in the true spirit of a knight-errant, courting adventure, however perilous, avowing danger, as it would seem, for its own sake. With sword and lance, he was ever ready to do battle for the faith; and, as he raised his old war-cry of "St. Jago," he fancied himself fighting under the banner of the military apostle, and felt his single arm a match for more than a hundred infidels!—It was the expiring age of chivalry; and Spain, romantic Spain, was the land where its light lingered longest above the horizon." *

The noble spirit, exalted motives, and devoted Christian zeal of the Catholic French and Spaniards, compare very advantageously, or rather contrast very strongly, with the sordid avarice and the mere carnal motives of the Protestant Dutch and Puritans, even if the latter did pant for "the sweets of civil and religious freedom"—a fact more than questionable, when we consider their narrow-minded bigotry, their selfish and exclusive policy, and their bitter persecution of brother Protestants. Who would not greatly prefer to theirs, the noble type of the Spanish character, as exhibited in the elevated religious zeal, the heroic daring, and the generous self-devotedness of the soldier of the cross, in the new world? Who so dead to the feelings of chivalry, as not to be moved by the sight of a brave and devoted little band of chevaliers leaving home, and nobly battling for Christianity in a foreign land?

"Feared by their breed, and famous by their birth;
Renowned for their deeds, as far from home,
For Christian service, and true chivalry."†

Mr. Prescott tells us more than once that the conquest of Mexico was viewed by the Spaniards as a kind of holy crusade, for the extension of Christianity; and, though we think that he sometimes pushes this view of the subject too far, yet, in the main, we agree with him. We cheerfully subscribe to the following declaration:

"There can be no doubt, that Cortes, with every other man in his army, felt he was engaged on a holy crusade; and that, independently of personal considerations, he could not serve heaven better, than by planting the cross on the blood-stained towers of the heathen metropolis." *

The whole history of the conquest proves this eminently religious character of Cortes and his associates; and establishes the fact that religious zeal was the distinctive feature and the all-pervading motive, of the whole enterprise. Making proper allowance for his strong prejudice against the religion of the conquerors, Mr. Prescott himself does justice to this branch of the subject: and, in vindicating the motives and conduct of the conquerors, we shall accordingly have little more to do than to allege his authority. The great number of facts we shall have to produce, as links in the chain of evidence, will allow us little room for comment; nor will much comment be necessary. We mean to show, that, throughout the eventful vicissitudes of the conquest, the winning of souls to God was the all-absorbing consideration with the Spaniards, in comparison with which all others were undervalued; and that religion presided over the entire expedition, mitigating its evils, checking its excesses, and soothing its horrors.

Before Cortes and his army had set foot on the soil of Mexico, this noble purpose of converting the natives to Christianity, was strongly impressed on his mind, as the chief object of the expedition. In the instructions given him by Velasquez, the governor of Cuba, he was told "to bear in mind, above all things, that the object which the Spanish monarch had most at heart, was the conversion of the Indians; and to take the most *careful care*, to omit nothing that might redound to the service of God or his sovereign."†

Cortes determined to comply with the letter, while he entered fully into the spirit of these instructions. His banner was constructed in imitation of the famous *labarum*, which Constantine, the first Christian emperor, had made after the model of the cross he had seen in the

* Ibid. pp. 64-5. † Shakspeare, Richard II.

* Vol. iii, p. 75. † Ibid. vol. i, pp. 248-9.

vens; and it was inscribed with a similar tto.

"His principal standard," Mr. Prescott tells "was of black velvet, embroidered with d, and emblazoned with a red cross amidst nes of blue and white, with this motto in tin beneath: 'Friends, let us follow the ss; and under this sign, if we have faith, shall conquer.'"*

Ere he embarked on his expedition, Cortes lressed his heroic little band of intrepid adnturers in a strain well worthy the soldier the cross.

"You are few in number, but strong in solution; and, if this does not falter, doubt t but that the Almighty, who has never serted the Spaniard in his contest with the idel, will shield you, though encompassed by cloud of enemies; for your cause is a just use, and you are to fight under the banner the cross. Go forward, then, with alacrity d confidence, and carry to a glorious issue e work so auspiciously begun."†

This address was responded to with enthuastic emotion by every man in that little my; for the blessing of God was solemnly voked on the expedition ere it set sail.

"Cortes was well satisfied to find his own thusiasm so largely shared by his followers. Mass was then celebrated with the solemnities sual with the Spanish navigators, when enring on their voyages of discovery. The eet was placed under the immediate protecon of St. Peter, the patron saint of Cortes; nd weighing anchor took its departure on the ghteenth day of February, 1519, for the oast of Yucatan."‡

Cortes knew of no argument better calcuted to stimulate the courage and to awaken e ardor of his followers, than an appeal to eir religious feelings. On the eve of his arch to Mexico from Cempoalla,

"The general spoke a few words of encouagement to his own men. He told them ey were now to embark, in earnest, on an nterprise which had been the great object of eir desires; and that the blessed Saviour vould carry them victorious through every attle with their enemies. 'Indeed,' he added, this assurance must be our stay, for every ther refuge is now cut off, but that afforded y the Providence of God, and your own stout earts.'"§

Did the courage of his soldiers seem likely o falter, when they beheld themselves beset vith difficulties and dangers in the heart of a country teeming with enemies? did they hesitate, when, for instance, they were about to encounter the dreadful embattled array of the fierce and warlike Tlascalans?

"Cortes put himself at the head of his cavalry, and calling out, 'Forward, soldiers, the Holy Cross is our banner, and under that we shall conquer,' led his little army through the undefended passage; and in a few moments they trod the soil of the free republic of Tlascala."*

In the desperate battles which ensued on the soil of this fiery-hearted republic, crowning the mountains of Anahuac, the banner of the cross, and the words of Cortes eloquently enforcing the motto inscribed thereon, led the Spanish army through apparently insuperable difficulties, and caused it to achieve prodigies of valor. In one of those sharp contests with the Tlascalans, when the chances for the Spaniards seemed desperate, as they beheld themselves overwhelmed by superior numbers already shouting in anticipation of victory:

"Amidst the din of battle, the voice of Cortes was heard, cheering on his soldiers. 'If we fail now,' he cried, 'the cross of Christ can never be planted in the land. Forward, comrades! When was it ever known that a Castilian turned his back on a foe?' Animated by the words and heroic bearing of their general, the soldiers, with desperate efforts, at length succeeded in forcing a passage through the dark columns of the enemy, and emerged from the defile on the plain beyond."†

When, worn down with fatigue, and despairing of ever reaching Mexico, his soldiers entreated Cortes to retrace his steps, and to lead them back to the coast; "he made answer, 'We fight under the banner of the cross; God is stronger than nature;' and continued his march."‡ Were his arms crowned with success, he attributed the victory and all the glory to God's watchful Providence: "As we fought under the standard of the cross for the true faith, and the service of your highness," writes he in a despatch to Charles V, "Heaven crowned our arms with such success, that, while multitudes of the infidels were slain, little loss was suffered by the Castilians."§

Throughout the whole expedition; amidst all its stirring scenes and hair-breadth escapes, Cortes and his followers did not forget that

* Ibid. p. 258. † Ibid. pp. 263-4.
Ibid. p. 264. § Ibid. pp. 392-3.

* Ibid. p. 405. † Ibid. p. 430.
‡ Ibid. p. 456. § Ibid.

they were knights of the cross, and that the chief object of the enterprise was the conversion of the natives. At Cozumel and at Tabasco; at Cempoalla and on the heights of Tlascala; in the holy city of Cholula and in the capital of Montezuma; in conferences with country caciques, with Aztec nobles, with Montezuma himself; amidst the overpowering fatigues of his march, when exhausted and worn down with hunger, watchfulness and incessant fighting;—at all times, and in all places, the object first in his thoughts, and first in his affections; the darling project of his soul, upon which he insisted, "in season and out of season," was the conversion of the natives to Christianity! This we could prove by a whole volume of evidence, drawn from the work of Mr. Prescott. We must, however, be content with a few out of many proofs of this position, furnished us by our historian of the conquest.

The first point at which Cortes came in contact with the natives was the island of Cozumel; and Mr. Prescott bears the following testimony as to his religious zeal on the occasion.

"The *first* object of Cortes was to reclaim the natives from their gross idolatry, and to substitute a purer form of worship. . . There was nothing which the Spanish government had more earnestly at heart, than the conversion of the Indians. It forms the constant burden of their *(its?)* instructions, and gave to the military expeditions in this hemisphere the air of a crusade *(crusades)*. The cavalier who embarked in them entered fully into these chivalrous and devotional feelings."*

A similar zeal for the conversion of the natives was manifested at Tabasco.

"Before his departure the Spanish commander did not omit to provide for the great object of his expedition, the conversion of the natives. . . . He then caused the reverend fathers Olmedo and Diaz to enlighten their minds as far as possible, on the great truths of revelation, urging them to receive these in place of their heathenish abominations. The Tabascans, whose perceptions were no doubt materially quickened by the discipline they had undergone, made but a faint resistance to either proposal. The next day was Palm Sunday, and the general resolved to celebrate their conversion by one of those pompous ceremonials of the church, which should make a lasting impression on their minds.

"A solemn procession was formed of the whole army with the ecclesiastics at the head, each soldier bearing a palm-branch in his hand. The concourse was swelled by thousands of Indians of both sexes, who followed in curious astonishment at the spectacle. The long files bent their way through the flowing savannas that bordered the settlement, to the principal temple, where an altar was raised, and the image of the presiding deity was deposed, to make room for that of the Virgin with the infant Saviour. Mass was celebrated by father Olmedo, and the soldiers who were capable joined in the solemn chant. The natives listened in profound silence, and if we may believe the chronicler of the event (Gomara) who witnessed it, were melted into tears; while their hearts were penetrated with reverential awe for the God of those terrible beings who seemed to wield in their own hands the thunder and the lightning."*

To account for the rapidity with which the natives were converted to Catholic Christianity Mr. Prescott here speculates as follows on the relative adaptation of the Catholic and Protestant systems of making proselytes.

"The Roman Catholic communion has, it must be admitted, some decided advantages over the Protestant, for the purposes of proselytism. The dazzling pomp of its service and its touching appeal to the sensibilities affect the imagination of the rude child of nature much more powerfully than the cold abstractions of Protestantism, which, addressed to the reason, demand a degree of refinement and mental culture in the audience to comprehend them."†

In another place, speaking of the conversion of the Totonacs at Cempoalla, he farther unfolds his theory on the subject, as follows:

"Mass was performed by father Olmedo, and the impressive character of the ceremony and the passionate eloquence of the good priest, touched the feelings of the motley audience, until Indians as well as Spaniards, if we may trust the chronicler, were melted into tears and audible sobs. The Protestant missionary seeks to enlighten the understanding of his convert by the pale light of reason. But the bolder Catholic, kindling the spirit by the splendor of the spectacle, sweeps along his hearers in a tempest of passion, that drowns every thing like reflection (!). He has secured his convert by the hold on his affections,—an easier and more powerful hold with the untutored savage, than reason."‡

Honorable as is this testimony, coming from a prejudiced Protestant, to the Catholic church, yet we had, in our simplicity, entertained the belief that Protestantism with "its cold ab-

* Vol. i, p. 269.

* Ibid. pp. 290-1. † Ibid. ‡ Ibid. p. 361.

actions," and "pale light of reason," had t monopolized all the intellect of the world; d that Catholic missionaries were blessed th a small portion of reason wherewith "to lighten the understanding of their converts." 'e may have been wrong; but unless we are eatly mistaken, Mr. Prescott himself shows, many passages of his work—some of which e will hereafter give—that the Catholic mis-onaries, who accompanied the army of the nquest, labored patiently to enlighten the iderstanding, no less than to move the heart their proselytes.

We will barely remark here, that our histo-an's theory, however much founded in truth may appear to be in the main, does not ade-iately explain the notorious and undeniable ct, that *every* nation which has ever been nverted to Christianity from paganism, and ereby reclaimed to civilization, has been con-erted by Catholic missionaries; and that, on e contrary, *no* nation has ever been thus nverted by missionaries attached to the Pro-stant sects! For this remarkable result there ust be some explanation other than the mere iversity of means employed by the mission-ies of the respective communions. There e such things as the special blessing of God n missionary toil, and a legitimate mission, to ndertake the work of conversion. Without iese, all human philosophy and effort were navailing; for, "how can they preach unless ey be sent?"* And there can be no doubt at the almost total failure of Protestant mis-ionary effort is at least as much ascribable to e want of those essential conditions, as to e employment of any inadequate or inju-icious means for the conversion of heathens.

We might produce many more instances of e zeal every where manifested by the con-uerors for the conversion of the natives. But we must be satisfied with one more ex-act, merely referring our readers in the mar-in to many others† which we had marked or quotation, but which our narrow limits ompel us to exclude. The author is speak-ng of the conference held by Cortes with the Aztec envoys of Montezuma, in the Spanish ncampment near Vera Cruz, previous to the ommencement of the march to Mexico. The passage proves both the piety of the conquerors and their zeal for converting the natives.

"While they were conversing, the bell struck for Vespers (?).* At the sound, the soldiers, throwing themselves on their knees, offered up their orisons before the large wooden cross planted in the sands. As the Aztec chiefs gazed with curious surprise, Cortes thought it a favorable occasion to impress them with what he conceived to be a principal object of his visit to the country. Father Olmedo accordingly expounded, as briefly and clearly as he could, the great doctrines of Christianity, touching on the atonement, the passion, and the resurrection, and concluding with assuring his astonished audience, that it was their intention to extirpate the idolatrous practices of the nation, and to substitute the pure worship of the true God. He then put into their hands a little image of the Virgin with the infant Redeemer, requesting them to place it in their temples instead of their sanguinary deities."†

From the facts hitherto alleged, the impartial reader will have gathered what was the spirit, and what the zeal of the conquerors for the diffusion of Christianity and the conversion of the Indians. If this zeal was some times too fiery and impetuous; if it occasionally impelled the soldiers of the cross to think of appealing to their good swords, on the failure of milder means, for the suppression of an abominable and inhuman idolatry; if they were sometimes betrayed into excesses which themselves would have condemned in their cooler moments; we are not at all to be surprised at their occasional intemperate outbursts of zeal or passion. They are nothing more than might have been expected from the heat of a contest fraught with so many difficulties and perils, and pregnant with results so momentous and so very stirring and exciting in its whole character. One thing is certain, from the testimony of Mr. Prescott himself, that the Catholic missionaries, who accompanied the expedition, used every effort to mitigate its horrors, and to suppress every species of violence. They were invariably the friends of the natives, whom they sought to protect from cruelty and oppression; and they were likewise opposed to all forced conversions. We will establish both these facts by undeniable evidence.

* Romans, ch. x.

† Cf. vol. i, pp. 325, 334, 396, 357, and vol. ii, pp. 55, 82, 87, 88, 150, 155, &c.

* More probably for the Angelus, or some other devotion. This flippant ignorance of our religious practices is not unusual with Protestant writers.

† Vol. i, pp. 325-6.

In regard to the first—the prevention of cruelty to the natives—the following testimonies of our historian will speak for themselves.

"The cruel system of *ripartimientos*, or distribution of the Indians as slaves among the conquerors, had been suppressed by Isabella. Although subsequently countenanced by the government, it was under the most careful limitations. But it is impossible to license crime by halves—to authorize injustice at all, and hope to regulate the measure of it. The eloquent remonstrances of the Dominicans,—who devoted themselves to the good work of conversion in the new world with as much zeal as they showed for persecution (!) in the old,—but above all, those of Las Casas, induced the regent, Ximenes, to send out a commission with full powers to inquire into the alleged grievances, and to redress them. It had authority, moreover, to investigate the conduct of the civil officers, and to reform any abuses in their administration. This extraordinary commission consisted of three Hieronymite friars and an eminent jurist, all men of learning and unblemished piety.

"They conducted the inquiry in a very dispassionate manner; but, after long deliberation, came to a conclusion most unfavorable to the demands of Las Casas, who insisted on the entire freedom of the natives. This conclusion they justified on the grounds, that the Indians would not labor without compulsion, and that, unless they labored, they could not be brought into communication with the whites, nor be converted to Christianity. Whatever we may think of this argument, it was doubtless urged with sincerity by its advocates, whose conduct through their whole administration places their motives above suspicion. They accompanied it with many careful provisions for the protection of the natives."*

The excellent commissioners no doubt ascertained on the spot, that the statements of the good Las Casas in regard to cruelties practised by the Spaniards towards the Indians, were greatly exaggerated. We can understand their decision on no other principle. Of father Olmedo, a man as great and as benevolent as Las Casas, and much more judicious, Mr. Prescott speaks as follows:

"The latter of these godly men (father Bartolomé de Olmedo) afforded a rare example—rare in any age—of the union of fervent zeal with charity; while he beautifully illustrated in his own conduct the precepts which he taught. He remained with the army through the whole expedition, and by his wise and benevolent counsels was often enabled to mitigate the cruelties of the conquerors, and t turn aside the edge of the sword from the un fortunate natives."*

It is a standard charge against the conquer ors, that they forced conversion on the Mexi cans. This assertion is not founded on fac True it is, that Cortes and his soldiers, in th ardor of their zeal for the conversion of th natives, sometimes overstepped the bounds o discretion; but it is equally true, that this ex cessive ardor was checked and restrained b the missionaries accompanying the expedition who were entirely opposed to all forced con versions. The indiscretion of Cortes, beside being only occasional, consisted rather in too hastily removing the abominable idol-worshi of the Aztecs, than in compelling them to em brace Christianity. At any rate there is no *one* solitary instance on record of a force conversion sanctioned by the Catholic mis sionaries. These were ever in favor of mild ness, and patient instruction of the Indians All this we can easily establish on the authority of Mr. Prescott.

The first example of the alleged intemperate zeal of Cortes is exhibited in his having caused the hideous idols of Cozumel to be hurled headlong from the summit of the *Teocalli*. It was a bold and daring stroke in justification of which there were many palliating circumstances. The good people of Cozumel, on being appealed to by the missionaries to cast away their idols, "exclaimed that these were the Gods who sent them the sunshine and the storm, and, should any violence be offered, they would be sure to avenge it, by sending their lightnings on the heads of the perpetrators."†

The sequel is thus finely related by Mr. Prescott:

"Cortes was probably not much of a polemic. At all events he preferred on the present occasion action to argument; and thought that the best way to convince the Indians of their error was to prove the falsehood of the prediction. He accordingly, without further ceremony, caused the venerated images to be rolled down the stairs of the great temple amidst the groans and lamentations of the natives. An altar was hastily constructed, an image of the virgin and child placed over it, and mass was performed by Father Olmedo and his reverend companion for the first time within the walls of a temple in New Spain.

* Ibid. pp. 218, 219.

* Ibid. pp. 271. See also vol. iii, p. 346.
† Vol. i, p. 271.

e patient ministers tried once more to pour light of the gospel into the benighted ıds of the islanders, and to expound the steries of the Catholic faith. . . . They at gth found favor with their auditors, who, ether overawed by the bold bearing of the aders, or convinced of the impotence of ies that could not shield their own shrines n violation, now consented to embrace ristianity."*

lomething similar occurred at Cempoalla, capital of the Totonacs: and in both es the forecast of the great Cortes was justi- by the event—the conversion of the na- s. The old Cempoallan cacique, on being ed by the Spaniards to cast down his blood- ned idols, had shuddered at the thought, had

Covered his face with his hands, exclaim- , 'that the gods would avenge their own ngs.' The Christians were not slow in iling themselves of his tacit acquiescence. ty soldiers, at a signal from their general, ang up the great stairway of the temple, ered the building on the summit, the walls which were *black with human gore*, tore the ge wooden idols from their foundations, and gged them to the edge of the terrace. . . . ith great alacrity they rolled the colossal nsters down the steps of the pyramid, idst the triumphant shouts of their own npanions, and the groans and lamentations the natives. They then consummated the ole by burning them in the presence of the embled multitude. The same effect fol- ved as at Cozumel. The Totonacs finding ir deities incapable of preventing or even nishing this profanation of their shrines, ıceived a mean opinion of their power com- ed with that of the mysterious and formida- strangers," &c.†

We have furnished these two examples of alleged attempt by the Spaniards to force ıversion on the natives, because they are principal, certainly the strongest instances the kind on record. But will not the candid der admit that the hideous rites and loath- ne human sacrifices so common among the tecs, greatly palliated, if they did not wholly ause, these strong measures? Did not the ent prove that this was the most effectua ans of bringing about the permanent con- sion of the natives? Who, for example, uld blame the English government should even by forcible means, prevent the hideous of Juggernaut from annually crushing its ted number of victims? Or rather, who that has a soul and loves Christianity does not execrate the selfish policy of England which still permits that bloody and hideous worship? Had the English, instead of the Spaniards, conquered Mexico, the horrid human sacrifices would in all probability still be offered up in hundreds of thousands every year throughout the whole land of Anahuac!

We said that the Catholic missionaries who accompanied the expedition of the conquest, uniformly opposed every species of violence towards either the bodies or the souls of the natives. There is no exception to this remark, the truth of which we will now briefly establish on the authority of Mr. Prescott himself. That such was the course of the benevolent Las Casas and of his brother Dominicans, needs no proof, other than what has been already given. Mr. Prescott furnishes us with copious extracts from the writings of Las Casas, developing his opinion as to the proper manner of proceeding in the conversion of the Indians.*

"The only way of doing this," he says, "is by long, assiduous, and faithful preaching, until the heathen shall gather some ideas of the true nature of the Deity, and of the doctrines they are to embrace. Above all, the lives of the Christians should be such as to exemplify the truth of these doctrines, that seeing this, the poor Indian may glorify the Father, and acknowledge him who has such worshippers for the true and only God."

But the missionary who exercised the greatest influence in softening the horrors of the conquest, and in checking the headlong zeal of Cortes and his associates, was the great and good father Bartolomé de Olmedo. His course was uniform. His voice was always for mercy and mildness. Mr. Prescott fully sustains us in this assertion. He says:

"It was fortunate for Cortes that Olmedo was not one of those frantic (!) friars, who would have fanned his fiery temper on such occasions into a blaze. It might have had a most disastrous influence on his fortunes; for he held all temporal consequences light in comparison with the great work of conversion. . . But Olmedo belonged to that class of benevolent missionaries—of whom the Roman Catholic church, to its credit, has furnished many examples—who rely on spiritual weapons for the great work, inculcating those doctrines of love and mercy which can best touch the sensibilities and win the affections of their

* Ibid. pp. 271-2. † Ibid. p. 360.

* Vol. iii, Appendix No. 6, and vol. i, p. 272—*note*.

rude audience. These, indeed, are the true weapons of the church, the weapons employed in the primitive ages, by which it has spread its peaceful banners over the farthest regions of the globe."*

In another place he draws the following beautiful sketch of the character of Olmedo.

"In the course of our narrative, we have had occasion to witness more than once the good effects of the interposition of Father Olmedo. Indeed, it is scarcely too much to say, that his discretion in spiritual matters contributed as essentially to the success of the expedition, as did the sagacity and courage of Cortes in temporal. He was a true disciple of the school of Las Casas. His heart was unscathed by that fiery fanaticism which sears and hardens whatever it touches. It melted with the warm glow of Christian charity. He had come out to the new world as a missionary among the heathen, and he shrank from no sacrifice but that of the welfare of the poor benighted flock to whom he had consecrated his days. If he had followed the banners of the warrior, it was to mitigate the ferocity of war, and to turn the triumphs of the cross to a good account for the natives themselves, by the spiritual labors of conversion. He afforded the uncommon example not to have been looked for certainly in a Spanish monk of the sixteenth century (!)—of enthusiasm controlled by reason, a quickening zeal tempered by the mild spirit of toleration."†

Jeronimo de Aquilar was another of those benevolent missionaries who accompanied the expedition of the conquest, who contributed greatly to its success, and who by his mildness and virtues exercised a most humanizing influence on its destinies. He had been for eight years a captive among the natives of Yucatan, and after having been rescued by the Spaniards, he rendered them invaluable services in the capacity of interpreter. Mr. Prescott gives the following account of the virtues he manifested during his long captivity.

"Aquilar . . . fell into the hands of a powerful cacique who, though he spared his life, treated him at first with great rigor. The patience of the captive, however, and his singular humility, touched the better feelings of the chieftain, who would have persuaded Aquilar to take a wife among his people, but the ecclesiastic steadily refused, in obedience to his vows. This admirable constancy excited the distrust of the cacique, who put his virtue to a severe test by various temptations, and much of the same sort as those with which the devil is said to have assailed St. Anthony. From all these fiery trials, however, like his ghostl predecessor, he came out unscorched. Conti nence is too rare and difficult a virtue witl barbarians, not to challenge their veneration and the practice of it has made more than on saint* in the old as well as the new worlc Aquilar was now entrusted with the care o his master's household and his numerou wives. He was a man of discretion as well a virtue, and his counsels were found so salu tary, that he was consulted on all importan matters. In short, Aquilar became a grea man among the Indians."†

Besides the two missionaries just named there accompanied the conquest two others o a kindred spirit: Father Juan Diaz, the inti mate friend of Olmedo; and Father Gomara the chaplain of Cortes, and subsequently on of the most famous chroniclers of the expedi tion. These good men both labored with un remitting zeal, not only for the conversion o the natives, but also for the spiritual welfar of the Spanish army. And though they coulc not repress every moral disorder, yet they were cheered on witnessing the eminently religious spirit and the piety of the soldiers under thei spiritual charge. Never was there, perhaps an army animated with a more lively faith in an all-directing Providence, or more regula in prayer and other religious duties. They were in the habit of assisting at the holy sacrifice of the mass every morning, no matte what or how critical the condition in which they found themselves.

"This punctual performance of mass by the army," says Mr. Prescott, "in storm and in sunshine, by day and by night, among friends and enemies, draws forth a warm eulogium from the archiepiscopal editor of Cortes."‡

Did difficulties and dangers encompass the little Spartan band of conquerors; were the soldiers exhausted with fatigue and bleeding with wounds, on the point of falling into the hands of myriads of enemies panting to pour out their blood on the fatal stone of sacrifice; did all human succor seem to be cut off;—they raised their imploring hands to heaven in fer-

* Vol. i, pp. 403-4. † Vol. i, pp. 480-1.

* None of them Protestants. † Ibid. pp. 274—5.

‡ Vol. iii, p. 137—*note*. The historian in intimating that mass was sometimes celebrated "by night," does not give the true sense of the passage which he quotes from Archbishop Lorenzana, who only says that though the Spaniards "labored day and night, yet mass was never omitted, in order that the whole work might be attributed to God." "En el campo, en una calzada, entre enemigos, trabajando dia y noche, nunca se omitia la Missa, paraque toda la obra se attribuyesse a Dios." P. 266—*note*.

ent supplication; nor was heaven ever deaf their prayers! Did victory ever perch on eir banners, they sent forth the solemn Te eum in thanksgiving to God! No one who as read attentively the history of the conest in the original authors, can fail to reark this peculiarly religious character of the onquerors. The despatches of Cortes breathe is spirit from beginning to end: honest ernal Diaz' history, and Gomara's chronicle f the conquest, as well as the works of almost ll the other historians of the expedition, are ll of this same spirit. Even the cold and olished Mr. Prescott, much as he hates the eligion of the conquerors, sometimes enters nto and does justice to their religious feelings, nd even shares somewhat in their enthusiasm s soldiers of the cross. Even from *his* pages e might present scores of examples illustrang this spirit, which was in fact a distinctive eature of the conquest. We must confine urselves to two or three extracts on this subect, which will also be pretty good specimens f Mr. Prescott's style and manner.

In no part of Anahuac did the Spaniards ave to encounter more desperate difficulties nd perils than in their many fierce contests vith the brave and warlike Tlascalans. In ain did they triumph, time and again, over hese indomitable enemies: after each dearly ought victory, the fierce Tlascalans came ack with fresh troops and renewed courage to he conflict, stunning the ears of the exhausted nd crippled Spaniards with their terrible warry, and threatening them with the awful nenace "that their flesh should be hewn from heir bodies for sacrifice to the gods." In the nidst of these awful difficulties, the Spaniards ad need of all their faith and chivalrous herosm as soldiers of the cross.

"This bold defiance fell heavily on the ears f the Spaniards, not prepared for so pertinaious a spirit in their enemy. They had had mple proof of his courage and formidable rowess. They were now, in their crippled ondition, to encounter him with a still more errible array of numbers. The war, too, from he horrible fate with which it menaced the anquished, wore a peculiarly gloomy aspect, hat pressed heavily on their spirits. 'We eared death,' says the lion-hearted Diaz, with is usual simplicity, 'for we were men.' There was scarcely one in the army, that did not confess himself that night to the Reverend Father Olmedo, who was occupied nearly the whole of it, with administering absolution, or the other blessed offices of the church. Armed with the holy sacraments, the Catholic soldier lay tranquilly down to rest, prepared for any fate that might betide him under the banner of the cross."*

The creation of a fleet on the lakes surrounding the great capital of the Aztecs, was, perhaps, the master-stroke of policy of the entire expedition. Mr. Prescott gives the following fine description of the religious ceremonies accompanying the launching of the brigantines composing this gallant little squadron—the first fitted out in the new world.

"Cortes was resolved that so auspicious an event should be celebrated with due solemnity. On the 28th of April, the troops were drawn up under arms, and the whole population of Tezcuco assembled to witness the ceremony. Mass was performed, and every man in the army, together with the general, confessed and received the sacrament. Prayers were offered up by Father Olmedo, and a benediction invoked on the little navy, the first—worthy of the name—ever launched on American waters. The signal was given by the firing of a cannon, when the vessels dropping down the canal, one after another, reached the lake in good order; and, as they emerged on its ample bosom, with music sounding, and the royal ensign of Castile proudly floating from their masts, a shout of admiration arose from the countless multitudes of spectators, which mingled with the roar of artillery and musketry from the vessels and the shore! It was a novel spectacle to the simple natives; and they gazed with wonder on the gallant ships, which, fluttering like sea-birds on their snowy pinions, bounded lightly over the waters, as if rejoicing in their element. It touched the stern hearts of the conquerors with a glow of rapture, and, as they felt that heaven had blessed their undertaking, they broke forth by general accord into the noble anthem of the Te Deum."†

Our narrow limits will allow of but one more extract exhibiting this religious spirit of the Spanish army. It is the passage in which our historian finely describes the thanksgiving after the glorious termination of the seige by the fall of Tenochtitlan. Intoxicated with their splendid victory, the Spanish soldiers were at first inclined to give way to inordinate rejoicing; but soon, at the voice of Father Olmedo, their enthusiastic jubilee was made to assume a religious character.

"Loud and long was their revelry, which

* Vol. i, pp. 436-7. † Vol. iii, pp. 87, 88.

was carried to such an excess, as provoked the animadversion of Father Olmedo, who intimated that this was not the fitting way to testify their sense of the favors shown them by the Almighty. Cortes admitted the justice of the rebuke, but craved some indulgence for a soldier's license in the hour of victory. The following day was appointed for the commemoration of their successes in a more suitable manner.

"A procession of the whole army was then formed with Father Olmedo at its head. The soiled and tattered banners of Castile, which had waved over many a field of battle, now threw their shadows on the peaceful array of the soldiery, as they slowly moved along rehearsing the litany, and displaying the image of the virgin and the blessed symbol of man's redemption. The reverend father pronounced a discourse, in which he briefly reminded the troops of their cause of thankfulness to Providence for conducting them safe through their long and perilous pilgrimage; and, dwelling on the responsibility incurred by their present position, he besought them not to abuse the rights of conquest, *but to treat the unfortunate Indians with humanity.* The sacrament was then administered to the commander-in-chief and the principal cavaliers, and the services concluded with a solemn thanksgiving to the God of battles, who had enabled them to carry the banner of the cross triumphant over this barbaric empire."*

Turn we now again to the good Catholic missionaries who labored for the conversion of the Aztecs. We have already seen what was the character of the missionary pioneers who accompanied the expedition of the conquest, taming its ferocity, and averting or turning away its horrors from the poor, stricken and vanquished natives. We have seen how the banner of the cross preceding, or planted by the side of that of earthly conquest, elevated the character, and subdued the violence of the latter. We must now briefly treat of the Catholic missionaries who labored among the Indians during the years immediately following the conquest. For the spirit which animated them, for their unquenchable zeal to promote the salvation of the natives, and for the eminent success which crowned their labors, we would ask no better witness than the deeply prejudiced, though highly accomplished, Mr. Prescott. Having space for but little commentary, we shall confine ourselves almost entirely to his unexceptionable testimony, from which it will appear that Father Olmedo was not alone in the inculcation and practice of every Christian and priestly virtue. Speaking of the interposition of Cortes to obtain additional missionaries from Spain, our author says:

"Whatever disregard he may have shown to the political rights of the natives, Cortes manifested a commendable solicitude for their spiritual welfare. He requested the emperor to send out holy men to the country; no bishops and pampered prelates, who too often squandered the substance of the church in riotous living, but godly persons, members of religious fraternities, whose lives might be a fitting commentary on their teaching. Thus only, he adds,—and the remark is worthy of note—can they exercise any influence over the natives, who have been accustomed to see the least departure from morals in their own priesthood punished with the utmost rigor of the law. In obedience to these suggestions, twelve Franciscan friars embarked for New Spain, which they reached early in 1524."*

Of their character and reception in Mexico, he speaks as follows:

"They were men of unblemished piety of life, nourished with the learning of the cloister, and, like many others whom the Romish (!) church has sent forth on such apostolic missions, counted all personal sacrifices as little in the sacred cause to which they were devoted. The presence of the reverend fathers in the country was greeted with general rejoicing. The inhabitants of the towns through which they passed came out in a body to welcome them; processions were formed of the natives bearing wax tapers in their hands, and the bells of the churches rung out a joyous peal in honor of their arrival. Houses of refreshment were provided along their route to the capital; and when they entered it, they were met by a brilliant cavalcade of the principal cavaliers and citizens, with Cortes at their head. The general dismounting, and bending one knee to the ground, kissed the robes of Father Martin of Valencia, the principal of the fraternity. The natives filled with amazement at the viceroy's humiliation before men whose naked feet and tattered garments gave them the aspect of mendicants, henceforth regarded them as beings of a superior nature. The Indian chronicler of Tlascala does not conceal his admiration of this edifying condescension of Cortes, which he pronounces 'one of the most heroical acts of his life.'"†

Of the labors and success of those excellent missionaries, our historian thus speaks:

* Vol. iii, pp. 213, 214. Those who may wish to see more on this branch of the subject are referred to the following among many other passages of our author. Vol. i, pp. 284, 287, 470, 473; vol. ii, pp. 163, 256, 257; and vol. iii, pp. 148, 104, 151, &c.

* Vol. iii, pp. 364-5. † Ibid. pp. 260-6.

"The missionaries lost no time in the good ork of conversion. They began their preach-ıg through interpreters, until they had ac-uired a competent knowledge of the language ıemselves. They *opened schools* and *founded olleges*, in which the native youth were in-ructed in *profane* as well as Christian learn-ıg. The ardor of the Indian neophyte emu-ıted that of his teacher. In a few years every estige of the primitive *Teocallis* was effaced om the land. The uncouth idols of the ountry, and unhappily the hieroglyphical ıanuscripts, shared the same fate. Yet the ıissionary and the convert *did much to repair ıese losses* by their copious accounts of the ıztec institutions, collected from the most au-ıentic sources." *

We may here remark, that, but for the in-efatigable labors of father Sahagun, and of ther Catholic missionary antiquaries, we ould, in all probability, now have no account vhatever of the Aztec institutions. Had they ot, with the aid of the Indian converts, de-iphered the pictorial writings of the Mexi-ans, what modern antiquary would now be ble to unfold their meaning? Has one even ttempted it with any thing like success? 'hat all the Aztec manuscripts have not per-hed, is manifest from the large collections to vhich Lord Kingsborough had access, and om those still preserved in the museum of ıe Propaganda at Rome, and in other places. ut has the world grown much wiser, on the ubject of the Aztec antiquities, from perusing ıe *insignes nugæ* which cover the splendid ages of Lord Kingsborough's work? To de-ipher those old writings would require more ıan the skill of a Champollion—it would tax ıe ingenuity of a very wizard! Of Father ahagun, the greatest of all the Mexican anti-uaries, Mr. Prescott speaks as follows:

"Father Sahagun, who has done better ser-ice in this way than others of his order, (or of ny other order, we add) describes with sim-le brevity the rapid work of demolition (of ıe Aztec *Teocallis, stained with the blood of uman victims*). 'We took the children of the aciques,' he says, 'into our schools, where e taught them to read, write, and to chant. 'he children of the poorer natives were rought together in the court-yard, and there ıstructed in the Christian faith. After our eaching, one or two brethren took the pupils ı some neighboring *Teocalli*, and, by working t it for a few days, they levelled it to the round. In this way they demolished, in a hort time, all the Aztec temples, great and small, so that not a vestige of them remained.'" *

What modern *Christian* antiquary will drop a tear of regret over those demolished temples, dedicated to an inhuman worship? Was not their demolition absolutely necessary to eradicate from the minds of the converts all temptations to revert to their antiquated superstitions? Totally unfitted for the purposes of the Christian worship, they did but burden the soil with their cumbrous and misshapen bulk; and their destruction was a necessary preliminary to the introduction of Christianity. And yet there are found many kind and sympathetic souls, even among *Christians*, who bitterly lament the fall of the Aztec *Teocallis!* Would these men; would the polished Mr. Prescott, weep, if the hideous and blood-stained car of Juggernaut were dashed into fragments? Would their antiquarian, in this case, get the better of their Christian zeal? We are really curious to know what these enlightened gentlemen would have said, had the English government possessed Christianity enough to abolish the bloody and inhuman worship of Juggernaut.

Of the astonishing success which crowned the labors of the missionaries among the Mexicans, our author speaks as follows:

"The business of conversion went on prosperously among the several tribes of the great Nahuatlac family. In about twenty years from the first advent of the missionaries, one of their body (Father Toribio) could make the pious vaunt, that nine millions of converts—a number probably exceeding the population of the country—had been admitted within the Christian fold!"†

The intelligent reader is left to decide between the "probable" conjecture of our modern historian, and the *positive* testimony of a grave cotemporary writer, of undoubted veracity, who relates what he himself saw, and in what he was a prominent actor. Even allowing that the fervid zeal of the good missionary led him into some exaggeration, it will still remain certain, that the number of converts was prodigious and almost staggering belief.

How are we to explain this remarkable fact? Can it be accounted for on mere human principles; or must we have recourse to a *supernatural* interposition? Were the natives

* Ibid. pp. 266-7.

* Ibid—*note*. † Ibid. p. 267.

induced to embrace Christianity in such vast numbers, by natural or by supernatural causes? If the former, how then are we to explain the remarkable phenomenon? If the latter, then is it not apparent, that the Roman Catholic religion, thus wonderfully blessed by God, and impressed with the seal of His approbation, is the true religion which Christ died to establish, and which He divinely commissioned "to teach all nations?"

We will devote the remainder of this paper—already long enough—to a brief investigation of this important matter; and we regret that our limits will necessarily compel us to pass over many other things, connected with the religious point of view of the conquest, upon which we had originally intended to animadvert. Such are, among many other things, the peculiarly religious character of Cortes, which stood forth strong even in death.*

Mr. Prescott's theory for explaining the conversion of the natives to Catholic Christianity is surely *simple* enough. It strongly reminds us of the theory of another very polished and accomplished gentleman, Gibbon, for explaining the early progress of Christianity among the Greeks and Romans. Both of these philosophers wholly discard miracles, and every thing supernatural; and both draw pretty strongly on their fancies for the *natural* causes, which they think, sufficiently explain the phenomenon. The following passage, to a portion of which we directed attention in our first paper, appears to contain the gist of Mr. Prescott's theory for explaining the conversion of the Aztecs.

"The Aztec worship was remarkable for its burdensome ceremonial, and prepared its votaries for the pomp and splendors of the Romish (!) ritual. It was not difficult to pass from the fasts and festivals of the one religion, to the fasts and festivals of the other; to transfer their homage from the fantastic idols of their own creation to the beautiful forms in sculpture and in painting which decorated the Christian cathedral."†

We protest with all our energy against this false and odious parallel, between two systems of religion as different from each other as light from darkness. What! Compare the venerable religion of three-fourths of the Christian world, embracing too the most polished and enlightened nations of the earth;—compare the religion, which was the only Christian one on the face of the earth for the first fifteen hundred years of Christianity—compare the religion which preserved the Bible, which taught *all* the nations Christianity, which was ever the fruitful mother of Christians and the parent of Christian civilization—compare the religion which has been the fruitful mother of republics and of heroes—compare the religion of such men as Fenelon, Xavier, De Sales, Borromeo, Cheverus, Olmedo, and thousands of other bright ornaments of human nature and of Christian society—compare this venerable religion, with the impure, the abominable, the inhuman, the blood-stained, the hideous superstition of the degraded Aztecs!! O Mr. Prescott! smooth, polished, refined Mr. Prescott! How sadly has thy prejudice against the religion of *thy* fathers betrayed thee!! Cast off that dark cloud, which envelopes an otherwise beautiful, clear, and noble intellect! It is wholly unworthy of thee, and will add nothing to the brightness of thy posthumous fame!

Was it then so easy a thing for the Aztecs to renounce their time-honored worship, intimately connected as it was with their early history, and associated with the bright deeds of their heroes and the glory of their empire? Was it so easy for them to trample upon rites, so closely intertwined with their national manners and customs; with their warlike displays and with their peaceful pageants and festivals; with their patriotic feelings, and with their very existence as a people? Was it so very easy for them to resign a religion which flattered the passions, in favor of one which imposed so many severe restraints on them; to renounce a religion pandering to impurity and every abomination, in favor of what Mr. Prescott, *in this very passage*, calls the UNSULLIED rites of Catholic Christianity?

That the Aztecs clung with great tenacity to their abominable superstitions; that they could be induced to renounce them with the greatest difficulty, Mr. Prescott himself is our witness. He tells us of the fierce resistance the Spaniards every where met with, whenever they proposed a change of religion to the natives; he tells us of the stern opposition of the weak Montezuma; he tells us of the awful death-struggle of the Aztecs for their religion

* See an account of his death, and last will and testament, in Prescott, vol. iii.

† Vol. iii, pp. 267-8.

nd their independence, when they exhibited heir willingness to be buried under the ruins f their besieged capital, rather than yield to he conquerors; and he tells us how, in this ast desperate conflict, their enthusiasm was indled by the appeals of their priests, how it eceived additional warmth from the fires which burned on the summits of their *Teoallis*, and how it was increased to wild fanaicism and absolute madness, by the sounds which were sent forth by the signal drum of he great temple of their war-god. And yet, t was easy for them to renounce all this supertition, and to embrace the painful religion of heir conquerors!!

Or, is it to be made a matter of crimination against the Catholic church, that the "pomp and splendor" of her ritual won the admiration and captivated the senses of the natives? Is t her fault that the religion she teaches, possesses more charms and more winning graces han the "cold abstractions" of Protestantism; hat it appeals not only to the mind, but also o the heart? Was it her fault that even the barbarous Aztecs were compelled to admire her divine beauty, and to be forcibly struck with her "heavenly hue?" Was it a fault in her to have wisely tolerated, at least for a time, such of the Aztec national usages as warred with no *principle* of her faith, and to have proceeded gradually with the civilization of the natives? Had not such been the wise mode of procedure adopted, according to the testimony of the Protestant church historian Mosheim,* by Christian missionaries from the earliest ages of the church? Had not the enlightened pontiff, St. Gregory the Great, recommended this same prudent course of conduct to St. Augustine, the apostle of England?† And had it not been adopted in both cases, with the most beneficial results, and without he sacrifice of any *principle* of faith? Was it any harm to consecrate to the service of the true God, in the "unsullied" worship of Catholicity, rites which, harmless in themselves, had been hitherto employed in an impure and abominable superstition? And is it probable, as Mr. Prescott insinuates, that the Catholic missionaries, whom himself represents as men "of unblemished purity of life," only sought, in the conversion of the natives, to substitute one form of idolatry for another?

True it is—and it makes nothing against our argument—that the missionaries discovered among the Aztecs many religious tenets and observances which forcibly reminded them of the peculiar institutions of Catholicity, and almost compelled the belief, that their ancestors had been originally indoctrinated in Christianity. If they were right in this inference, the coincidences alluded to afford a strong corroborative evidence of the antiquity and divine origin of those Catholic doctrines. Besides the cross, as a symbol of worship, the Aztecs had religious rites which very nearly resembled the Catholic sacraments of the holy eucharist and baptism. Let us hear Mr. Prescott:

"Their surprise was heightened, when they witnessed a religious rite which reminded them of the Christian communion. On these occasions, an image of the tutelary deity of the Aztecs was made of the flour of maize, mixed with blood, and, after consecration by the priests, was distributed among the people, who, as they ate it, 'showed signs of humiliation and sorrow, declaring it was the flesh of the deity.'* How could the Roman Catholic fail to recognize the awful ceremony of the eucharist?"†

Again:

"With the same feelings, they witnessed another ceremony, that of the Aztec baptism; in which, after a solemn invocation, the head and lips of the infant were touched with water, and a name was given to it; while the goddess Cioacoatl, who presided over childbirth, was implored, 'that the sin, *which was given to us before the beginning of the world*, might not visit the child, but that, *cleansed by these waters*, it might live and *be born anew*.'"‡

These coincidences were striking enough; and surely warranted the conclusion of the missionaries. But, mixed up as those *quasi*-Christian rites were, with the most abominable superstitions of a worship stained with human gore, they could not greatly facilitate the adoption by the natives of the "unsullied rites" of Catholic Christianity. Something more than a mere partial coincidence; something more than mere human power or mere human means, was necessary to bring about, with

* Historia Ecclesiast. Sæcul. II, p. 2, c. iv, *nota*.
† Cf. Lingard, Antiquities Anglo-Saxon Church, p. 24, American edition. M. Fithian, Philadelphia, 1841.

* The author here quotes Veytia, Hist. Antigua, L. I. c. 18; and Acosta, Lib. 5, c. 24.
† Vol. iii, pp. 384-5.
‡ *Ibid.* p. 385. For this remarkable doctrine of the Aztecs, Mr. Prescott cites the great antiquary, Sahagun. Hist. de Nueva Espagna, l. vi, c. 33.

such astonishing rapidity, the complete and general conversion of the Aztecs. The finger of God was there, as clearly as it was in the conversion of any heathen nation that ever entered the Christian fold! We can explain the phenomenon on no other principle. The mere zeal, and unblemished purity, and devotedness of the Catholic missionaries, however they may have aided, could not, of themselves, without the divine aid and blessing, have accomplished the work. "Unless God build the house, in vain do they labor who build it."

Mr. Prescott, like Gibbon and most others of the modern fashionable historical school, has a pious horror for all miracles. He proceeds on the *assumption* that "the age of miracles has ceased;" for which position there seems to be no other ground, than the acknowledged fact, that such wonders have wholly ceased among Protestants. But is "the right hand of God shortened?" or did Christ set any limitation, as to time, to the numerous promises he made to his disciples in regard to the power conferred on them for working miracles? And if there be any truth in history, it is certain that miracles have been wrought in every age, and in every great emergency of the church. One of these emergencies, strongly demanding such an exhibition of divine power, is the conversion of a heathen nation to Christianity. Surely then, if ever, miracles should be performed, and, notwithstanding our historian's skepticism, we believe they were performed in the conversion of Mexico. We will give two instances to which Mr. Prescott alludes with a lurking sneer, or with open unbelief.

The first is the resurrection of the sister of Tanzapan, lord of Michuacan, after she had been dead four days. The fact was believed by her brother, as yet a heathen, who, at her instance, disbanded a powerful army which he had collected to march against the Spaniards. It is also commemorated in the Michuacan picture-records; and is related by Ixtlilxochitl, the Indian lord and historian of Tezcuco, who derived it from a grandson of Tanzapan.* Is such evidence as this to be invalidated by the mere skeptical doubt of Mr. Prescott?

The other miraculous occurrence alluded to took place at Tlascala. We will give it in the words of Mr. Prescott, who says in a note:—"the miracle is reported by Herrera, and *believed* by Solis."

"A large cross was erected in one of the great courts or squares. Mass was celebrated every day in the presence of the army and of crowds of natives, who, if they did not comprehend its full import, were so far edified that they learned to reverence the religion of their conquerors. The direct interposition of heaven, however, wrought more for their conversion than the best homily of priest or soldier. Scarcely had the Spaniards left the city—the tale (!) is told on very respectable authority—when a thin, transparent cloud descended and settled like a column on the cross and, wrapping it round in its luminous folds, continued to emit a soft, celestial radiance through the night, thus proclaiming the sacred character of the symbol, on which was shed the halo of divinity."*

But we must bring our remarks to a close. Few that have read the history of the conquest, even as related by the prejudiced pen of Mr. Prescott, can fail to have remarked its eminently religious character, or will feel disposed to doubt the correctness of that deep and enthusiastic conviction, which hurried the conquerors on in their brilliant career, as soldiers of the cross and as chosen instruments of a mysterious Providence for the dissemination of Christianity. Few, too, can have failed to notice the remarkable coincidence, in point of time, of the remarkable defection from the ranks of Catholicity in the old, and of the more remarkable additions to her numbers in the new world. At the very time that the reformation was making the most rapid progress in Europe, tearing whole nations from the bosom of the church, and threatening her total destruction; this church, far from being appalled by the danger which menaced her very existence at home, arose in her heavenly strength, and with all the vigor of youth, stretched forth her gigantic arms to the east and to the west, grasped spiritual empire in new worlds which her children had discovered, and reared in triumph her glorious banner of the cross, which had been despised at home, in the heart of new nations and of new peoples, who "rose up and called her blessed!" She thus became more Catholic after, than she had been before, the reformation, so called! Her Xaviers, her Olmedos, her Martins of Valencia, and her other indefatigable mission-

* Prescott admits all this, vol. iii, p. 19, *note*.

* Vol. i, pp. 481,482.

ries, thus more than retrieved her losses in he old world, by additional conquests to her ross in the new! So it had been in every reat emergency of her history. At the very eriods in which she had been threatened with he greatest dangers, she had not only come ut victorious from the struggle which threatned her very existence, but she had acquired new vigor, and had marched on to new conquests! Who will say that the finger of God is not in all this? Who can explain it in any other way, than by admitting that a mysterious Providence watches over her; and that the God who said: "the gates of hell shall not prevail against her," has fully redeemed His promise? M. J. S.

MR. WEBSTER'S DEFENCE OF CHRISTIANITY.

A Defence of the Christian Religion, and the religious instruction of the young, delivered in the Supreme Court of the United States, February 10, 1844, *in the case of Stephen Girard's Will.* By Hon. Daniel Webster.

IT may not be uninteresting to many of our readers, to spread before them an account of the causes which have brought Mr. Webster before the world as the champion of Christianity. We gather the main facts from he opening of his argument. The late Mr. Girard, one of the wealthiest men of his time n this country, in his last will, among other bequests for public purposes, devised the sum of two millions of dollars to the mayor, aldermen and citizens of Philadelphia, *in trust,* for he foundation of a permanent college, sufficiently spacious for the accommodation of at east three hundred scholars. The college grounds* were to be "enclosed with a solid wall, at least fourteen inches thick and ten feet high, capped with marble, and guarded with irons on the top, so as to prevent persons from getting over." There were to be but two entrances, each closed by two gates, he outer of wood and the inner of iron. The subsequent provisions regulated the course of studies, and bestowed certain general powers upon the trustees; upon whom however, he placed two restrictions, which are to be the conditions on which his bequest was made and to be enjoyed. The second of these provisions we give at large.

"Secondly. I enjoin and require *that no ecclesiastic, missionary, or minister of any sect whatever, shall ever hold* or exercise any station *or duty whatever, in the said college: nor shall any such person ever be admitted for any purpose, or as a visitor, within the premises appropriated to the purposes of the said college.*

"In making this restriction, I do not mean to cast any reflection upon any sect or person whatsoever; but, as there is such a diversity of opinion amongst them, I desire to keep the tender minds of the orphans, who are to derive advantage from this bequest free from the excitement which clashing doctrines and sectarian controversy are so apt to produce; my desire is, that all the instructors and teachers in the college shall take pains to instil into the minds of the scholars, *the purest principles of morality,* so that on their entrance into active life they may, *from inclination* and habits, evince *benevolence towards their fellow-creatures, and a love of truth, sobriety, and industry,* adopting at the same time such religious tenets as their *maturer reason* may enable them to prefer."—*P.* 10.

We are not surprised that the aspect, which Protestantism presents to the eye of a thoughtful man, should have produced the effect which it did on the mind of Mr. Girard. He looked around him, doubtless, in the course of his life, upon the constant change and the contradiction and the fluctuation of its doctrines—and the view but tended to strengthen his bias towards infidelity. Unfortunately he looked upon Protestantism as Christianity or its greater portion, and confounded Catholicity with the myriads of conflicting sects that assail her ancient temples on every side. He could not bring himself to look upon the Catholic faith as separate and distinct from these "clashing" doctrines, and, without examining its claims, without even imagining that it was no sect, but the great root and tree from which

* The testator had at first devoted a square in Philadelphia for the grounds of the college, but subsequently purchased a tract of forty-five acres, near the city, which he directed, by a codicil, to be appropriated for that purpose.

all *sects* had been originally *cut off*, he passed in his own heart the same judgment upon it that struck so justly upon its opponents. The Catholic church in this land was but a small and scattered flock even in the years of his early manhood: he could scarcely judge of the merits of its unchanging unity.

Mr. Girard looked round upon the Protestant world: it was more especially before his eyes. He saw the people contending that the Bible was their only guide, that it contained the word of God, and yet he saw their teachers and preachers exercising an almost arbitrary sway among them. He saw them contending that those who search for truth 'prayerfully' must find it, and yet condemning the results of that same search in others. He saw them preaching a thousand different doctrines—and yet his reason told him that truth must be *but one*. He saw them yielding and passing over certain things as "*minor points*," and he concluded that if any portion of what was presented to him as the word of God, was unimportant, there might be other portions as unimportant, portions which might be believed or not at pleasure: that if a part might be rejected, the whole might be rejected. He looked on Protestantism—its raging sea of doctrine, tossing in the wildest tempest of confusion, billow rushing upon billow, wave swallowing up wave, in its madness overwhelming the frail barks of those who had trusted their dearest treasure on its deceitful bosom, and lashing its surges to frenzy, to dash themselves in vain against the immovable rock on which the true church was built by its heavenly founder. He looked—and can it be wondered that he paused, that he hesitated, that he doubted, and that doubt should at length have yielded to despair! The structure of his faith was reared upon the sands, and the raging waters swept it from its place. Is it to be wondered that he then determined to exclude from the walls of his college these men, whom he found frantically disputing about the pure doctrines of the humble Saviour, when from their first principle each "clashing" doctrine must be equally true; whom he saw surrounded by uncertain ties and wandering amid contradictions—condemning what perhaps they had before professed, and professing what but a little while ago they had condemned: in a word, these teachers of "clashing" doctrines, who, wrapt up in their zealous assaults upon the creed of others, forgot to prove the divine origin of their own, and neglected to inculcate on the hearts of their followers, the heavenly precepts of Christian "charity" and the unchangeable laws of *pure morality!*

This sweeping restriction furnishes the main ground on which the heirs of Mr. Girard and their counsel hoped to set aside the bequest, and to recover the two millions of dollars from the trustees. Mr. Webster contends that this provision directly assails the Christian religion, and that its execution is calculated and intended, as far as possible, to effect its overthrow. He contends that this bequest is no charity, and that the law will not support it. He declares that there can be no charity which is not connected with religion.

"No, sir! no, sir! If charity denies its birth and parentage—if it turns infidel to the great doctrines of the Christian religion—if it turns unbeliever—it is no longer charity! There is no longer charity, either in the Christian sense, or in the sense of jurisprudence; for it separates itself from the fountain of its own creation. There is nothing in the history of the Christian religion; there is nothing in the history of human laws, either before or after the conquest, there can be found no such thing as a school of instruction in a Christian land, from which the Christian religion has been, of intent and purpose, rigorously and opprobriously excluded, and yet such school regarded as a charitable trust or foundation."—*P.* 20.

Go back to the earliest ages—to the ages of faith, to the ages when abbeys and monasteries were set like countless gems in the green and joyous surface of merry England, and tell of a school of science that was not also a school of religion, tell of a charity to a monastery, even for "superstitious" use, which did not also in its necessary effect endow that monastery with new ability to prosecute its purposes as a school of science and religion.

"I perfectly agree with what my learned friend says in regard to the monasteries of the old world as seats of learning, to which we are all indebted at the present day. *Much of our literature—almost all of our early histories*, and A VAST AMOUNT OF LITERARY TREASURE *was preserved therein and emanated therefrom.* But we all know that although these were *emphatically* receptacles for learning of the HIGHEST ORDER, yet they were *always* connected with

'hristianity, and were always conducted as :hools of *religious learning*." P. 58.

We hope to hear no more of "ignorant and ızy monks:" the testimony of one such man s Daniel Webster should forever set at rest ıe clamor of the ignorant, and hush the fierce utcry of the bigoted.

Mr. Webster refers to the law of England, or his authority upon the subject of charities. n quoting the case of the Attorney General s. Cullum, arising out of a charity established ı the reign of Edward IV, for the benefit of ıe community and poor inhabitants of the ›wn of Bury, St. Edmund's, he says: "There vere uses, also, now deemed superstitious, uch as praying for the souls of the dead." Mr. Webster here is describing the case in the ght in which it is looked upon by the English ıw. Perhaps, it will not be an uninteresting nquiry to examine, for a moment, how far ıe law of England is consistent with the ge- ius of our institutions. Several statutes were assed, subsequently to the reformation, pro- ibiting certain charitable uses and declaring ıem to be "*superstitious*," to wit: saying ıasses and praying for the souls of the de- arted. Now, if the laws concerning charita- le uses, as in force in England, are in force lso in the state of Pennsylvania, any provision eft for either of the above named purposes vould be "deemed superstitious," and there- ore void. It would be impossible to carry it nto effect; it would be controlled by the courts; t would be interfered with and prevented. The great law of the land, the constitution, de- lares that every man shall worship God ac- ording to the dictates of his own conscience, ınd "that *no human authority can, in any case vhatever, control or interfere with the rights of onscience*." If the laws of England, therefore, *lo* interfere with the rights of conscience, by leclaring certain uses superstitious, they are of ıo force or effect in Pennsylvania—the consti- ution being the highest law known to her courts of justice. Now, the Catholic believes that the prayers of the living may avail him after death; ıe believes thus, and attempts to render his belief practical and beneficial. The law of England, if in force, steps in and declares the provision which he thus makes, to be void as a "superstitious" use, and *controls* and *interferes* with the exercise and practice of this belief. But the constitution declares that *no human authority* shall so control or interfere. Therefore the law of England concerning superstitious uses cannot be in force in Pennsylvania, and if *ever* in force was repealed by the adoption of the constitution. No use can by the law be deemed superstitious, and void for that cause alone; for, by the constitution all religions are equally protected, all rights of conscience and the exercise of those rights, are equally guarded, and no one creed or portion of a creed is denounced as superstitious. The statute 43 Eliz. c. 4, on charitable uses, is in force in Pennsylvania, having been adopted by the judges who very frequently have undertaken to legislate for the people. It declares certain charitable uses to be good; but omits of course any such as praying for the dead, saying masses—which, however, it does not prohibit—although they were expressly denounced as superstitious by former acts. Several cases, which are omitted in this statute, have been declared good uses, and the reason of their omission has been stated to be, that "*Religion being variable according to the pleasure of succeeding princes*, that which at one time is held for orthodox, may, at another, be accounted superstitious, and then such lands are forfeited to the crown, as appears by 1 Ed. 6th, c. 14.* The English government had declared the Catholic religion superstitious and endeavored to suppress it by law; therefore cases springing from that faith were deemed and declared superstitious. The state of Pennsylvania declares all religions equal, and to be alike protected: it proclaims, in effect, that in the eye of its law, there is no such thing as superstition, or as superstitious uses, that there is no such ground as that for rendering void any provision or bequest.

Mr. Webster, in commenting upon the contemptuous exclusion of the clergy by Mr. Girard, enters into an eloquent defence of their order, insists upon their intimate connection with, and absolute necessity for, the dissemination of the gospel, and bestows upon them no small degree of eulogy.

"Sir, I take it upon myself to say that in no country in the world, upon either continent, can there be found a body of ministers of the

* Sir F. Moor's reading on the stat. 43 Eliz. c. 4. quoted in Bacon Ab. Such is the opinion of English lawyers on the stability and unwavering truth of the English church!

gospel who perform so much service to man, in such a full spirit of self denial, under so little encouragement from government of any kind, and under circumstances always much straitened and often distressed, as the ministers of the gospel in the United States, of all denominations. *P.* 14.

Mr. Webster could not rejoice over such virtues more than ourselves; Christian feeling would compel us to applaud zeal and purity of life even in those, whose creed we believe to be erroneous. Yet, in assenting to his praises we must make two reservations. We cannot consent to honor those whose zeal *burns* only with hatred towards all who differ from them in belief, whose days are spent in a fierce war against a religion which is pure and holy, and a faith which has come down, changeless and unchangeable, from the day that its founder first gave the command to his chosen twelve to go forth and teach all nations. We can honor the zeal of him, who though unwittingly in error, fearlessly and conscientiously, with at least Christian feeling, pursues the line of his duty with charity for his guide and guardian: we can honor his motives while we weep over his wanderings. But the reckless incendiary, whose fierce, unchristian zeal, in its frenzied hate, lights the blazing torch and prepares the heart and hand of the ignorant fanatic to use it, is deserving of all the abhorrence that charity will permit. The purity of his life in other respects, his surpassing intelligence and learning, but assimilate him the more to the master spirit of the fiends.

We cannot consent to the comparison which Mr. Webster so sweepingly makes, and the superiority which he seems to attribute to the clergy of this country, over the same body in other lands. Mr. Webster is speaking in the language of eulogy. It is his object to place the whole body in the highest point of view, without distinction of creed or denomination, and properly without narrow or personal exceptions, in order that his argument may produce the greater effect: it is rather a mere eulogistic attribute, a kind of compound adjective, than a strict comparison; we doubt whether the learned gentleman, at the moment of giving utterance to the sentence, had really in his mind the comparative merits of the clergy of other lands. If he did studiedly make this comparison, he has been more unjust than well comports with the vast and capacious mind that has raised him to the very pinnacle of American greatness; he has condemned whole bodies of men, unheard, in circumstances which render it almost impossible that he should be in the slightest degree acquainted with their merits or their demerits.

"That great truth has been thus proclaimed and proved (a truth which I believe will in time to come shake all the *hierarchies* of Europe), that the *voluntary support* of such a ministry, under free institutions, is a practical idea."—*P.* 15.

It was not our intention in taking up this speech to carp at trifles, but really we must object to the meaning which Mr. Webster attaches to the word *hierarchy.* In a former page, he says of the clergy, "they constitute no hierarchy!" Now, it is true, that the whole body of those who lay claim to the title of ministers of the gospel, do not form, as a body, a hierarchy: but in the separate churches hierarchies do exist. Mr. Webster conveys the idea that a hierarchy is the clergy of a church established by government, whereas it is the established ecclesiastical government of the clergy or ministry of a church. "Hierarch," says Johnson, "is the chief of a sacred order—Hierarchy, a sacred government, rank or subordination of holy men. 2d. Ecclesiastical *establishment.*" This last definition, has evidently lead Mr. Webster astray. The very authority given to support this meaning proves our position: "consider what I have written from regard to the church established under the hierarchy of bishops."—*Swift.* The word is compounded of ἱερος sacred, and αρχη, government—so that ecclesiastical *government* is the proper secondary meaning. There are several hierarchies in this land of ours, with due submission to Mr. Webster; we have a church "under the hierarchy of bishops;" the Episcopalians profess to have the same, and every denomination has *some* "ecclesiastical government."

We are at a loss to discover why a man in principle so tolerant as Mr. Webster has proved himself in certain portions of his defence, should in certain other portions seem to rejoice in the prospective overthrow of hierarchies and the downfall of mitres.* We fear, on Mr. Webster's account, that he is yet far off from the fruition of his hopes—from the consumma-

* P. 51.

›n of his desires. The hierarchy of the Ca-olic church is beyond the dread of destruction. ›rsecution and danger, and death, cannot ex-rminate its members. The hand of the Al-ighty has sustained it through the storms and ›rils and revolutions of eighteen centuries. he floods of barbarian invasion that swept ›er the institutions of the ancient world, bore , like the ark of old, upon its surface freighted ith the hopes and treasures of posterity. It mained unshaken when all beside had ıssed away. It withstood the stormy flood hich the infidels of France poured over the 'orld, seeking its destruction above that of all her institutions. It is not now, that the Al-ighty will withdraw his sustaining hand—is not now that his spirit will desert his ıurch—that spirit will continue with her all ıys unto the end.

The "great truth thus proclaimed," and nobly roclaimed we grant it—was still more nobly roclaimed in Ireland and England, long efore the spirit of intolerance gave way in is land to the spirit of universal freedom and quality. The Catholic hierarchy and priest-ood of those lands were supported by oluntary contribution, when that voluntary ontribution was punishable with death; when ı addition to that voluntary contribution, fines nd penalties to the king and tithes to the hurch by law established, were extorted from ıe wretched and persecuted yet faithful Catho-.cs. Proclaimed and proved—aye, it was pro-laimed in their sentences, it was proved by heir tortures, it was recorded in their blood. ı clergy laboring fearlessly in their vocation, isiting the sick and the dying, passing to the eepest dungeons in disguise to administer the ıst rites of their persecuted faith to some entenced martyr—with the hurdle and the hord, and the knife, and the fire that was to onsume their vitals torn from the yet living ›ody, before their eyes: a people unshrinking rom their duties, receiving, harboring, cherish-ng, and voluntarily supporting that clergy—vith the scaffold at Tyburn, and the fires at Smithfield, as their guerdon. If then it is a ›oast, as it undoubtedly is, in this free land where there is no obstacle to prevent its full uccess, what glory is it not to that people, in vhom its practice was treason and its punish-nent was death?

From this eulogy on the clergy, Mr. Webster passes, by an easy transition, to the defence of Christianity, which he contends is assailed, and would, to a degree, be overthrown by the *exclusion* of its ministers. Let us examine the justice of this position by the light of Protestantism alone—let us see, whether by the objectionable restriction, Protestant Christianity, on Protestant principles, is necessarily assailed. We contend that it is not. We desire not to be misunderstood. We do not approve of Mr. Girard's scheme: we condemn it more vehemently than Mr. Webster has done—but we contend that it is only on Catholic grounds that it can be condemned, and that it is only by Catholic arguments that that condemnation can be sustained. To these arguments Mr. Webster has been compelled to resort; his position is Catholic, and his speech is not only a defence of Christianity, but of Catholicity.

We consider that this restriction is the best arrangement that could have been adopted, preparatory to the unbiassed exercise of the great ruling principle of Protestantism—the private interpretation of the Scriptures. Protestants *do* contend that each man must search the Bible for his *faith;* that he *himself* must gather truth from its inspired pages; that he alone is responsible for his failure or success. The Bible contains all that is necessary for salvation. It is the rule and guide that is to conduce to heaven—it is plain, and no man who searches "prayerfully" can go astray! What other guide, or teacher, or preacher, then is necessary? The Bible with the rule of private interpretation is the whole ground work—the foundation, the structure, aye the pinnacle of Protestant Christianity. Now Mr. Girard says not one word prohibitory of the Bible—on the contrary, if words are to be understood in their true meaning, he seems to intimate his approval of its use. He directs the teachers to instil into the minds of the scholars the purest principles of morality. Mr. Girard does not prohibit the use of the Bible—its *private* interpretation is the foundation of Protestantism. To preserve Protestant Christianity, then, it is only necessary to place the Bible in the hands of each of these students. From the Bible, undoubtedly, are to be gathered the "purest principles of morality,"—it is their very fountain-head—it is their most clear and sparkling source. But Mr. Webster contends that

"The proposed school is to be founded on plain and clear principles, and for plain and clear objects of infidelity."

And why? Because the clergy, unnecessary guides under the Protestant rule, are excluded, and religious *teaching* of particular tenets is prohibited? Because the rule of private interpretation is strictly insisted on? Because it is declared that there shall be no pre-judging of what "tenets" are true, and what are not, but that the mind of the student shall be kept unbiassed by "sectarian controversy," until it is fully matured and able to judge for itself, to use clearly, and without bias, the rule of private interpretation? Are Protestants sincere in insisting upon this as their cardinal doctrines? Or is it only as a deceptious bait held out to the ignorant and unwary? Do they not virtually declare: "Come! take up this holy book and judge for yourself; that is all that is necessary for salvation—that is all that is necessary for a Christian! But beware! do not dare to open its pages until *we* have instilled into your mind the doctrines which *we* preach—the faith which *we*, by *our* private interpretation, have discovered—the rules and articles of belief, which *we*, poor failing mortals like yourself, have extracted from their holy and inspired words. Beware! it is our cardinal doctrine, but practise it not, or you are not of us!" Must then the human mind, the great and guiding reason of man, be swayed and prejudiced, before you will permit him to search for himself? Must you render him *incapable* of judging before you will *permit* him to judge? Must you bind him hand and foot with the resistless chains of early teaching before you *dare* bid him toil up the rough and difficult path of truth? and when thus irretrievably *fettered*, do you tell him, "go forth *free* and *untrammelled*?" Vain mockery! your vaunted rule of private interpretation, where is it? Your freedom of soul, whither hath it flown? Boasting of spiritual liberty, ye are bound in adamantine chains; like the conqueror of old, ye are led bound captives in triumph; your very guides and leaders whom you follow do not dare to claim infallibility—they dare not assert that they may not possibly be wrong. And do ye need even these poor failing guides to preserve and guard you from the snares of infidelity—the tendency to unbelief—to *total Protestantism*—to the rejection of *all* instead of *part* which your very principles produce? How long have ye been toiling after the spirit and truth of the holy book? Sincerely, aye, sincerely, many, most of ye but erringly. Still toiling, toiling, yet still wandering in contradiction, doubt and error. Toiling, still toiling! The repentant spirits who are for ever doomed in the dark caverns of Caucasus to pour in sadness over the pages of the alcoran, until they shall have gathered its meaning, exclaim: "Ages we have labored here in this dread solitude, yet an eighth of us cannot understand even the first line! pass on Musselman! Thou canst learn nought of us!" "Pass on, good Christain!" These teachers might exclaim, "Thou canst learn nought of us but this: the star of faith is one; its ray is bright and dazzling, but it twinkles not. Its light can never vary, never lead astray! Ours, alas! are but flickering fire-fly lights, that sparkle in changing myriads amid dread swamps and pitfalls, amongst which, wandering by their dim light alone, thou must be lost! Seek thee a guide or thou must perish!" Aye, fix thine eye, good Christian, on the star of faith—reach out thy right hand unto the *true* guide! go on unshrinking, for *she* cannot fail! Her spouse is with her, his spirit animates, directs, and governs—his hand upholds, his power strengthens, his goodness fills her with light to guide thee and with means to save! Onward, good Christian! Heed not the flickering lights of private judgment, the syren song of false spiritual freedom, that would betray thee! There is but one true faith, there is but one authority to teach and preach, there is but one tribunal to expound the written word of God, and that tribunal is the infallible church of Christ.

"But the learned gentleman went even farther than this, and to an extent that I regretted; he said that there was as much dispute about the Bible as about any thing else in the world. No, thank God, that is not the case!"

BINNEY. "The dispute about the meaning of words and passages! You will admit that?"

WEBSTER. "Well, there is a dispute about the translation of certain words." *P.* 45.

Let us examine this assertion of Mr. Webster, by the light of his own admission. The English translation is the Bible. It is placed in the hands of all who speak the English tongue. It is their infallible guide—now, if there is a dispute about the translation of cer-

in words, (very indefinite language!) there is a spute about the correctness of certain por-ons of the Bible, as it is in the hands of nglishmen. But that which affects its cer-inty and truth in part, surely affects to that egree the certainty and truth, of the whole.

Mr. Webster denies that the English ver-on, or rather the many, varying, and differ-ıg, and mutilated versions of the sacred Scrip-ıres, are the infallible Bible; all men must fall ack upon the originals from which these were anslated by *uninspired* men. Thus another bstacle is thrown in the way of the discovery f truth, by means of "private interpretation;" nd the Protestant has not only to rely on his rring reason, but to bring that reason to bear pon the subject through a doubtful and dis-uted medium. Now *we* will contend that the ommonly received version, in the hands of 'rotestants, is not *itself* essentially infallible. 'hat, in many portions, or in most, it may appen to be a strictly correct translation, we o not deny—that is an accidental quality, ot an inherent one as should be its infallibility. t is correct—but it is correct as might be a imple statement which any man might make f the contents of a chapter—with the proba-ilities, of course, strongly in favor of the vritten and compared translation: the instance owever, will explain our meaning. The ranslator might be wrong as well as the ıarrator from memory. The Scriptures were omposed and written in certain languages by nen inspired thereto by the spirit of God. These holy writings in the originals, as thus nspired, must be infallibly true. Now, when weak mortal, liable to error, translates this nfallible book, what is the process? He reads sentence in the original tongue, which, per-ıaps he but indistinctly understands; he gathers its meaning, and fixes it on his mind. He has formed an idea of it—that idea is nerely his *own* thought—it may be widely lifferent from the idea which the *inspired* pen-nan intends to convey, for men will differ ıpon the plainest and most explicit declara-ions. This idea again may have been shorn of much of its original spirit and coloring—however it is impressed upon his mind, it has become *his own thought*. Another duty is yet o be performed: the thought thus impressed s to be announced to the people in the tongue which they speak. Few men can express fully their conceptions—the most eloquent have wept over their impotence to pour forth the flood-tide of their souls. Yet, this poor, failing, uninspired mortal, is now to record in one language (in some cases a language which he cannot speak and can scarcely write,) *his* conceptions of the meaning and spirit of that Gospel, whose first recording even by those men who had long announced it by word of mouth, required the spirit of God to give it infallibility. The idea thus perhaps but partially conceived, and yet more partially expressed, tinged it may be by the peculiar feelings, and biassed by the peculiar belief of the translator—the mere private understanding of one liable to error—*can* you call it the infallible word of God? Is it true, necessarily, or is it not true, only because it happened that the translator *did* conceive correctly, when it has also happened in other cases, that he did not conceive correctly? Suppose it now written and ready for the press—the omission or mis-reading of a single word, may most fatally change the sense.* Here the printer and the proof-reader should also be infallible. The Protestant doctrine requires more infallible personages even, than they provide for us. The church teaches us: what we accept upon her authority we know to be truth—she cannot err—the gates of hell cannot prevail against her—for the spirit of God is with her.†

* We have seen it related, we do not know on what authority, that a great many copies of the Bible were printed off in the reign of Charles 1st, with the following remarkable mistake—"Thou shalt commit adultery"—the "*not*" had been omitted by accident. Place such a copy in the hands of some ignorant of Christianity—he would not know that *that* was a mistake; may not translations made into strange tongues contain mistakes as bad as this?

† In a subsequent page, (46) Mr. Webster, discussing the subject of "clashing doctrine and sectarian controversies," says: "We have a constitutional government, about the powers, and limitations and uses of which there is a vast amount of differences of belief. Your honors have a body of laws, now before you, in relation to which differences of opinion, almost innumerable, are daily opened before the courts; in all these we see clashing doctrines and opinions advanced daily, to as great an extent as in the religious world." But is there no mode by which these clashing doctrines and opinions can be settled, and by which men can ascertain what really is the law and the will of their conduct—for if they fail to observe that law, ignorance to them is no defence? The judges whom he addressed at that moment, were for that purpose sitting on the bench. And has God provided no tribunal, no authority, to guide, direct, and adjudge upon differences of opinions, to declare what is that law, on the observance of which the eternal salvation depends? Is his wisdom inferior to the wisdom of his creatures, and his justice unequal to their justice? It cannot be! He has established his church upon earth, he has promised her his spirit, and commanded all men to submit to her authority.

But, there is another difficulty in the way of the 'Bible alone' rule. Who is to decide on the inspiration, the authenticity of the different books that compose the Old and New Testament? Many like these were written in the early ages, but the councils of the church rejected all but these. The rest have perished. These the church guarded as her dearest treasure—these alone she preserved. As far as the Protestant can know, some of these rejected books may have been inspired and necessary: some of those preserved, uninspired and unnecessary. He has no authority here. The Bible cannot tell him! He must recur to history, and history but leaves him in greater doubt. The ignorant man has not even this resource; he *must* rely upon the authority of a church that does not even claim to be infallible—to be free from the possibility of error. This is the stumbling block to Protestants. This makes teaching and preaching necessary, while they declare that the Bible alone is necessary. This makes so many Protestants careless of religion and its behests. With no infallible power to rely on, with no sure evidence of the inspiration of the Bible, they have no proof of the truth and divinity of Christianity, except the evidence of the past, and the evidence of the past is the tradition of the church. They reject that evidence; they cast themselves upon the tide of error; and, though some are caught and whirled round in the eddies of Protestantism, many are driven on until they discover that there is no certain resting place between the firm rock of the faith and the dark sea of infidelity. Will you talk to these men about revelation,—about Christianity? They will smile! Point to the Bible—they will laugh you to scorn. What! they exclaim, prove revelation to us by what you say is the thing revealed! Make the Bible its own witness! Away!

The Catholic has a witness—the undying and unwavering testimony of all ages of his church: but, you declare that witness corrupt and perjured—unworthy of belief! I accept that declaration, and, because I do accept it, that book which you hold out to me, I must reject as unsustained, unproved; for you, as well as the Catholic, *must* rest it on that testimony which you have declared corrupt and perjured. If I receive it, I must receive it from the Catholic!

We have thus shown, from the difficultie in the way of private interpretation, and i fatal tendency, why the Bible alone, placed i the hands of Mr. Girard's charity scholar would not be sufficient to preserve them fro the dangers of infidelity. Let us now listen t a great and eloquent Protestant contending fo the necessity and the divine origin of a minis try. His argument is Catholic as far as goes, and we shall contend that it strikes deepe than its author intended. We give it in hi own eloquent words, breathing the might o his intellect, and surrounded, like a halo, b the glow of his genius.

"He who rejects *the ordinary means* of ac complishing an end, intends to *defeat* the en itself. And I say that this is true, althoug the means originally be means of human ap pointment, and not attaching to or resting o any higher authority. For example: if th New Testament had contained a set of princi ples of morality and religion, without referenc to the means by which those principles wer to be established, and yet, if in the course o time a *system of means* had sprung up, *becom identified with the history of the world, becom general, sanctioned by continued use and custom* then he who rejects those *means* would desig to reject, and would reject, that *morality* an *religion themselves.*

"This is strictly true, where the end reste on divine authority, and human agency devise and used the means. But if the means them selves be of divine authority also, then th rejection of them is direct rejection of tha authority.

"Now, I suppose there is nothing in th New Testament more clearly established by th author of Christianity than the appointment o a Christian ministry. The world was to b evangelized, was to be brought out of darkness into light, by the influence of the Christia religion, spread and propagated by the *instrumentality of man.* A *Christian ministry* was therefore *appointed by the Author* of the Christian religion himself, and *it stands on the same authority* as any other part of his religion. When the lost sheep of the house of Israe were to be brought to the knowledge of Christianity, the disciples were commanded to go forth into all the cities, and *to preach 'that the kingdom of heaven is at hand.' It was added, that whosoever should not receive them, nor hear their words, it should be more tolerable for Sodom and Gomorrah, than for them.* And after his resurrection, in the appointment of the great mission to the whole human race, the author of Christianity commanded that they should "*go into the world, and preach the Gospel to every creature. This was one of his last commands; and one of his last promises was the assurance,* "*Lo, I am with you always, even to the end of*

world!" I say, therefore, there is nothing t forth more authentically in the New Tes- ment than the appointment of a Christian inistry; and he who does not believe this, does ot, and cannot believe the rest." *Pp.* 30, 31.

Let us carry out this argument in its legiti- ate tendency, and we shall see the full Ca- olic force that it bears with it. "The system " means" must be either of divine or human igin: and we contend, as Mr. Webster has ost clearly and forcibly proven, that it is of vine origin. But, we will suppose that the system of means," which prevailed in the urch for so many ages, was of human insti- tion. As far back as history can bear us in e search—far beyond the clash of the barba- an sword, and the wild shout of barbarian iumph, stilled and turned back at the voice f an aged and defenceless pope, far beyond e mighty struggles at the foot of the Alps, on e plains of Italy, and by the banks of the iber, that gave victory to the champions of hristianity over its last heathen persecutor, r beyond, do we trace the supremacy of the ope, the communion of all churches with the hurch of Rome, the convocations of general ouncils to define and declare what have been all times articles of faith, the submission, ever doubtful, never hesitating, of the whole hristian world to these decrees, in one word, he *whole system of spiritual government* of the atholic church as it exists unchanged at the resent day, the whole "system of means" vhich the Catholic church now uses to pro- agate the light of the Gospel and apply the nerits of the Saviour's blood to the children of nen unchanged and unvaried, the same as that vhich Christianity used a thousand years be- ore the reformation. Down to the day that uther broke his solemn vow of chastity and bedience, down to the day when he cast off he authority of his church and led after him housands of the reckless and licentious who were weary of restraint, for a thousand years hat system "*had become identified with the istory of the world, become general, sanctioned y continued use and custom,*" submitted to by all Christians and linked with Christianity it- self; "*then he who rejected those means would have designed to reject and would have rejected that morality and religion themselves.*" The reformers did reject these means—they remo- delled the whole system and invented a new "system of means." The reformers, there- fore, did reject the true faith of Christ, which those means were intended, and for ages did effectually disseminate. Protestantism, on Mr. Webster's showing, is not the true church of Christ, does not contain the true principles of Christianity.

If this be true when the system of means is supposed to be merely of human invention, how irresistible is the conviction when it is proved, that it was instituted by God? when it is proved that not only an order of ministers, a priesthood was sent forth to preach the Gospel, but that a church, visible and temporal, yet spiritual and infallible, was established by the Saviour? when it is proven that he bestowed his power upon that church—that he com- manded all men to hear her, to submit their differences to her arbitration, to listen to her commands, and to submit with reverence, for that he would be ever with her, guiding, guard- ing, and protecting? when it is proven that he who rejects her authority rejects the autho- rity of her founder, the authority of God? Who can hesitate when these things are stand- ing before him, like the angel in the path of the prophet, warning him to fly from the dangers which beset him—who can hesitate to fly into the arms of that church, to rebel against which is to rebel against God? Thus much, for one single glance at the effect of Mr. Webster's argument.

From another portion of this extract we might draw an equally strong argument, to sustain the immutable nature of the faith. Christ promised to be with his church, or with its ministry, as Mr. Webster understands it, "all days unto the end of the world." This was his last promise. It was unfailing. He was with *his* church or *his* ministry then, or the only church and ministry that existed at the moment before Luther and the other re- formers started up against that only church, or he was not. If he was not, his promise had failed; for the Catholic church had gone on, the same body, the same outward form, and the same doctrine, through every age as it rolled on, connecting itself with and tracing back, without opposition or denial, its lineal descent from the church of the primitive ages, the church of the apostles. It was evidently the same church over which St. Peter had pre- sided. Those who denied its authority—Lu-

ther and the arch reformers—each contended with the other, declaring that *his* was the honor of having *first* preached the doctrines which they taught. Then, if Christ's promise had not failed, he was with this church, and they who started up against this church, started up against him. If he *was* with her, if his spirit inspired her, and taught her all truth, if the gates of hell could never prevail against her, and if she was to be visible, like a shining light upon a mountain, age after age must have continued in the fruition of those promises, in the belief and preservation of that faith which he preached, pure and unadulterated. For had one article of faith been altered, made false, and yet been received and believed by the church, she would have been in error, the gates of hell would have prevailed against her, and Christ's promises would have failed. Reformation *then*, after error in faith, would have been too late, for the word of God, the foundation of Christianity, would have been destroyed. Reformation, *before error*, could be no reformation—reformation *at the precise moment* of error, involves a contradiction: for if a new doctrine were opposed as soon as broached, there *could be* no error in faith on the *part* of the church—the proposition itself supposes the contrary—the new doctrine would be false, the old remain unchanged. It would not be reformation, but it would be the condemnation of the new false doctrine, as the Catholic church condemned the new, and therefore false doctrines of the reformers; it would be the cutting off the decayed branches from the sound body. There could be no such thing, then, as a reformation of faith, for the faith of the church could never change, could never become erroneous, could never be improved.

Again, history furnishes us with a powerful argument. The practice of excommunication for heresy, &c. by the church, is universally known. It extends back and finds its origin in the very days of the apostles. St. Paul bids us carefully avoid false teachers, and not to listen to an angel from heaven, were he to preach other doctrines than he has taught. This practice of condemning and avoiding *new* doctrines was always in force and must have been in the nature of things. The doctrine delivered by the apostles is taught by those whom they instructed and sent forth: but one of these teachers promulgates something which is different from the creed of th apostles, something slightly new, somethin erroneous. Its novelty must immediately hav attracted observation and examination, and tha novelty itself would necessarily have insure its condemnation; it would have proved tha it was not the doctrine *taught* by the apostle If the false teacher persists in his errors, he i excommunicated; the error and its delude followers can thus never be incorporated wit the church, or vitiate the purity of its doctrines but the old faith, thus broadly marked fron and uncontaminated by the new doctrines, i still taught and preached to the world as i came from the lips of the inspired twelve. Th same thing *must* take place on the starting o every new doctrine. It was impossible, then that the faith should have changed in th slightest particle, guarded and directed as these human means were, by the Spirit of God an by the promises and presence of Christ. History proves this; the testimony of all past ages sustains it; the present confirms it. Search the records of the whole past, dive into th voluminous writings of the fathers, trace back church history to its source, and behold th outcry that is always raised and the condemnation and secession that always follows on the assertion of some new doctrine! Compare the true and ancient faith, as it is there declared by its defenders, with the faith which the Catholic church at this day professes—is there any difference, any opposition, any "clashing" between them? Are they not one and the same identically? Does the faith of Augustine, the apostle of England, differ from the faith of Xavier, the apostle of the Indies? Does the faith of Polycarp and Laurence and the myriad martyrs of the countless ages past, differ from the faith of those who are winning their immortal crowns in the far off east? Does the faith of those, who bore the light of Christianity into the pagan darkness of northern Germany, differ from the faith of the priests who are preaching and dying in the midst of China, who are toiling in Africa, who are laboring along the bleak shores of the Pacific, among the fastnesses of the Rocky Mountains, in the deserts of the Amazon, amid the wild but tolerant dwellers of California, or among the fierce fires and frenzied hate of a great, free, and civilized people? There is but one God, but one faith, everywhere the same, un-

anging and unchangeable; the polestar of sal-
tion, to whose quenchless light, the church,
e one true compass, points unvaryingly!
roughout the whole world, her altars offer
the same daily sacrifice, her priests teach
e same faith, her children adhere to the same
eed. In the rich plains of Hindostan, from
e humble reed-thatched church, the same
ice of prayer, in the same tongue, goes up
the throne of the living God, that ascends
nid the glittering splendor which dazzles the
e and the rich harmony which enchants the
ul above the tomb of the apostles. In the
g church of the far west, the same divine
crifice is offered, that renders acceptable the
oudest structure which towers above the
ty of the seven hills; everywhere, through
l climes, in every land, and among every
eople, by all races and by all tribes through-
it the whole Catholic world, the same faith
believed, the same doctrines are taught, the
me communion preserved with the chief
shop who fills the holy chair of the fisher-
an.

We have but one more extract to make from
is eloquent speech of Mr. Webster. The
ost deplorable events have occurred since the
elivery of his argument, which, could they
ave been foreseen, would doubtless have
iven a different coloring to Mr. Webster's
iews upon the kind of Christianity witnessed
this country.

"And where there is any religious sentiment
mongst men at all, this sentiment incorporates
self with the law. *Every thing declares it!*
he massive cathedral of the Catholic; the
piscopalian church, with its spire pointing
eavenward; the plain temple of the Quaker;
e log church of the hardy pioneer of the wil-
erness; the mementoes and memorials around
nd about us—the graveyards—their tomb-
ones and epitaphs—their silent vaults, their
ouldering contents—all attest it. *The dead
rove it as well as the living!* The generation
at is gone before speak to it, and pronounce
from the tomb! We feel it! all, all proclaim
at Christianity—general, *tolerant* Christian-
y—Christianity independent of sects and
arties—that Christianity to which *the sword
nd the faggot are unknown*—general, *tolerant*
hristanity is *the law of the land!*" P. 68.

Would to God that it were so in *reality*. It
ndoubtedly is "*the law of the land.*" It is the
ride of our people, and the glory of our con-
titution. It is, perhaps, the deep and abiding
eeling of the intelligent, the high minded, the
pure of heart. But, "the sword and the faggot"
have been at work, "the massive church of
the Catholic" has gone down in its ruins;
the mementos and memorials around and
about us, the violated graveyards, the broken
tombstones, the burned dwellings "all attest
it." "*The dead prove it as well as the living!*"
But no! it is not Christianity that has done this
work! Christianity is the religion of charity!
The Gospel is the message of peace and good
will! Wretches, in the form and garb of men,
have stirred up the dark passions of a frenzied
mob; they have driven them to madness; they
have instilled into their hearts their own frantic
fanaticism, and have sent them forth in the
name of religion, to do the work of irreligion;
in the name of toleration, to do the work of in-
tolerance; in the name of justice, to perpetrate
injustice; in the name of right, to do wrong
most foul; in the name of mercy, to be most
unmerciful; in the name of charity, to shed
human blood; in the name of Christianity, to
destroy Christian temples and profane Chris-
tian altars; in the name of God, to do the
work of fiends! The eye of heaven is looking
down upon us—in the midst of the hissing and
curling flame, it looked out calmly above the
tumult and the fury of the multitude—the
power of the Most High is over us—his wing
can shelter and protect his children! In the
day of his wrath who shall withstand him?
His church in all ages has suffered persecution.
He died upon the cross, scoffed at by his ene-
mies; and, who are we that we should escape
the fate which he foretold for his true follow-
ers? Oh, Catholic! gather hope and joy from
the grief and sorrow of your sacked churches;
light up the fire of charity and love from the
expiring flames that have desecrated your al-
tars! Let the beautiful flower of your faith,
watered with blood, spring up and flourish
amid the dust, and ruins, and dead embers that
look out upon you from the consecrated ground
where stood your temples!

Would to God that the sentiment uttered by
Mr. Webster pervaded every bosom! Would
to God that it filled every heart! The torch
of the incendiary would be quenched forever;
the shout of infuriated bigotry would sink to
silence; the clamorous voice of the persecutor
would be hushed by the stern voice of justice;
the frenzy of the mob would be crushed down
by the strong arm of force. But Mr. Webster,

here as elsewhere, has attributed his own liberal sentiments, the love of universal freedom of conscience which doubtless exists in his own breast, to the mass of the whole people. He has even cast the bright coloring of his own thoughts upon the rugged past, tinging its sombre hues, bringing out the fairer points into bright relief and casting the shadow of oblivion over its blood-stained excrescences. Mr. Webster is inclined to be liberal as far at least as the rights of conscience and the equality of all creeds are concerned. The spirit of the age, we think, is with him, all reflecting upright men are with him; all deem equal toleration and protection to be the undeniable, the inalienable right of every sect or denomination, and the persecution which bigotry and hatred may excite, they look upon as the expiring efforts of fanaticism, rushing in fury to the faggot and the sword, because its moral power had departed from it. This is the view he would gladly take of it; but, we fear that the dreadful scenes which were enacted in Philadelphia, were but the legitimate consequences of the unpunished, nay, almost by-law-approved-of, burning of the Charlestown convent, whose ruins looked mournfully from the spot where Warren fell,* upon the great orator, as on a late occasion, on the summit of Bunker Hill, at the foot of its towering monument, he eloquently dwelt upon the justice, the liberality, and the toleration of his people.

We have thus brought to a close the remarks which we intended to ground upon portions of Mr. Webster's speech, but we cannot bid adieu to the subject without adding one word upon the orator himself. Mr. Webster stands pre-eminent among American speakers. A son of the cold north, his soul glows with that warmth of genius which is necessary to complete the great and moving orator. No one can hear the name of Webster without respect for his genius; no one can listen to the burning flow of his mighty soul when roused up in a good and just cause, without confessing him to be a great man. Whatever may have been the prejudices of his education, he has not suffered them to appear for one moment in his great effort in defence of Christianity. He has grasped the subject in his comprehensive mind and has fallen on a Catholic ground of argument, because his logical mind could find reason and strength in them alone. We do not suppose that he was aware of the tendency of his argument; but, this very fact can only prove the intimate connection between just reasoning and the true faith. Seeking for strong arguments to sustain Christianity, he was compelled to have recourse to those which sustain Catholicity. But, how eloquent, how strong, how convincing would he not have been, had Catholic feelings glowed in his breast, whilst Catholic arguments were pouring from his tongue; had Catholic spirit and Catholic faith swelled in his mighty heart and sustained him in his war upon the demon of infidelity. Oh! if Mr. Webster had but traced out to its latest link, the glorious chain of argument on which he had so eloquently entered, if he had followed out the positions which he assumed, how differently would he have looked upon the Catholic church as compared with all the rest of Christianity: he would have been compelled to exclaim, "that there was but ONE GOD, *one faith, one baptism;* that there was but one shepherd, one rightly constituted ministry, one fold; and that that fold was the church, the nurse of many saints, and the mother of countless martyrs; the light upon the mountain; the spouse of the Saviour; the never changing, and the never varying, *holy, Catholic, apostolic church!*

* On the spot where was won New England's glory, was consummated New England's shame. The spirits of the dead heroes must have wept as they saw the ashes of Mount Benedict mingling with their own! *Both* desecrated by sacrilegious hands.

[illegible]

[illegible] Archbishop [illegible]

[illegible] Murphy [illegible]

THE MOST REVEREND LEONARD NEALE,

SECOND METROPOLITAN OF THE CATHOLIC CHURCH IN THE UNITED STATES.

BY M. C. JENKINS.

FROM the time that Luther and his disciples assaulted the rock of faith which Christ himself had pronounced impregnable, the church of God has mourned the recreancy and the fall of many of its ministers as well as the loss of numbers of its fold. It is true that Catholicity, when purged of its secret enemies and corrupt adherents, has thereby shone forth the brighter, and that many who judged the church by the scandals of its members have become thus better able to appreciate its innate worth, and contemplate its eternal truths in an atmosphere no longer clouded. In the beautiful language of Moehler, "we still smart under the pain which the so-called reformation inflicted, a pain which can be alleviated only by the consciousness that the wound has become an issue, through which all the impurities have flowed off that bad men had introduced into the wide compass of the dominions of the church, for she herself is ever pure and eternally undefiled." Yet in the pain with which we look back upon the scandals of the past, how refreshing is it to follow down from the days of Luther, the career of those higher lights of the church, those more special guardians of her dogmas and discipline, the bishops, archbishops, and primates that are scattered among the many sees into which our earth is apportioned! How few of them all have been truant to their sacred trusts, and how firmly and nobly have they stood at the helm amid the waves and storms and buffetings which beat up against the sacred ark entrusted to their guidance! Standing upon the high eminence where history now places us, it is a glorious sight to look down upon the vale of the past, and witness the fidelity and constancy with which these high depositories of our holy faith have preserved against all assaults, the purity of Catholic principles and the majesty of Catholic worship. If the reluctant Balaam could now survey these sentinels of the New Testament, how much more vehemently than of yore might he not exclaim: "How beautiful are thy tabernacles, O Jacob! and thy tents, O Israel!"

In our own country, the higher orders of the priesthood, such as bishops and archbishops, were not known anterior to the American revolution. Such was the jealousy with which Catholicity was viewed by the colonists, that priests had to be very cautious how they appeared at large, lest they should incur insult and personal violence. In Maryland indeed there was a short interval of repose for the hunted Catholic; a little era, during which he enjoyed all the privileges of conscience, but it soon passed away—the seed then sown, passed not away with it, but in time grew up in vigor and now shows forth good fruit. The devoted disciples of St. Ignatius, through all the perils of provincial misrule, struggled nobly for the cause of religious truth, and when the dangers of persecution had ended, began more freely to disseminate the doctrines of which they had been the special conservators in British America. Truth, released from the manacles of colonial oppression, spread rapidly under the influence of their example and the force of their learning. From the ranks of these pious men, known in the church as the society of Jesus, came the first head of the American hierarchy, the illustrious Carroll, and his immediate successor, the learned and saintly Neale. Of the virtues and eminence of the first archbishop, much has been already written and much more remains to be said. His successor, the Most Rev. Leonard Neale, the subject of this brief memoir, was a native of the province of Maryland, and was born on the 15th of October, 1746, near Port Tobacco in Charles county, of worthy and respectable parents, whose ancestors emigrated to the colony with Lord Baltimore.* The illiberal policy of

* The first of Archbishop Neale's ancestors who settled in Maryland had been an admiral in the service of James II, and had amassed considerable wealth from the prize money which fell to his share in the captures

the colonial government of Maryland in regard to the education of Catholics, left no other resort for those who had wealth enough to afford it, than to send their children into Catholic countries to be educated. Many and trying were the scenes to which this bitter choice to which Catholics were driven gave rise, especially among the gentler sex. Even in these days when the facilities of ocean navigation are so much increased and its dangers so much lessened, there are few mothers that would entrust their children to its perils, without many sorrowful yearnings for their safe return to the domestic fire-side. How greatly then must we admire the firmness of a widowed matron, who having previously parted with four of her children, prepares to entrust two more of them to the dangers of an ocean voyage. She looked to the ultimate good they were to derive from the separation, and stifling for a moment all the softer sensibilities of her sex, she forced from her embrace her reluctant boys, Leonard and Charles, and resorted to violence to place them on the ship which was to bear them from their home. Such was the painful alternative left for the widowed mother of Leonard Neale, yet with a Spartan spirit she adopted it, and only turned to weep when the gliding bark reminded her that this she had done because in her own country there was no place allowed to educate a Catholic. She wished for the advancement of her children in religious as well as profane learning; she wished to see them pious as well as intelligent; she was anxious that they should grow up fortified in the truths of that religion in which alone she saw neither error or innovation, and to accomplish this she sent Leonard across the ocean at the age of twelve years to be educated by the Jesuit fathers of St. Omer's. Nature had endowed him with a fertile genius which he diligently cultivated, while a laudable emulation in the prosecution of his studies led him successfully through every difficulty of science. From St. Omer's Leonard was removed to Bruges, and thence to Liege, and in every situation distinguished himself by his talents and acquirements. Having passed with great success through his course of philosophy and theology, he determined to enlist himself amon the followers of St. Ignatius. In this happ choice of life, he had the consolation to fin himself ultimately in company with four of hi brothers. William Chandler Neale, his elde brother, after being elevated to the priesthoo was stationed in England, where he died, an Joseph, his second brother, took the vows St. Ignatius on his death-bed. In a letter his mother written from Bruges, in 1770, Le nard speaks most feelingly and affectionatel of his brothers and sisters, then scattered abo Europe. That letter, remarkable for its fili and fraternal piety, enters into familiar detai of the health, dispositions, and capacity of a his family, and announces to his mother th safe arrival of Francis, his youngest brother, St. Omer's. There was much in this letter repay that mother for her noble and Christia sacrifices; much to console her for the pio direction which her precepts had given to th hearts of her children. Four of her sons ha embraced the priesthood, a fifth had declar his intention of following their example; a her daughter Ann had become a nun of th order of St. Clare, at Aire, in Artois. Wh a joyous spectacle was this for the pious m tron whose soul was wrapped up in the spi tual welfare of her children. To see them, o after another, like the family of St. Bernar embracing a religious life and sacrificing worldly considerations, for those sacerdo dignities which they gloried in the more, they doomed them to so many perils and su arduous trials. Leonard, the subject of th sketch, had scarcely attained to the rank of th priesthood, before his heart was destined to bitter trial by the suppression of that order whose discipline and rules he had vowed ob dience. An unrighteous combination of in dels and courtezans, trod down for a while th most distinguished body of priests that ev honored any age of the church. A Kaunit a D'Arguillon, a Mutroni, and a D'Arand leagued with the lewd mistresses of a Fren court, effected one of the severest calamiti that ever befell the interests of Catholicity, the cause of virtue. In the fall of the Jesuit morality and religion sustained a terrible shoc and infidelity acquired a strength, which to th day is severely felt throughout Europe. Th spirit of Bourdaloue which did not shrink fro taunting the haughtiest and most potent m

of Spanish vessels. His wealth consisted of dollars called cob dollars, with which an extensive tract of land in Charles county was purchased and called Cob Neck, where some of his descendants still reside.

rch of his age with his crimes and debauch-
es, was ill relished by a licentious court.
ıat spirit, the true spirit of the Jesuits, laid
e foundation for the suppression of their
der. "These apostolic men," says the ve-
rable Archishop Carroll, "foes to vice, whe-
er it appeared in palaces or hovels, under
gal robes or squalid rags, could never be pre-
iled on to come to terms with the wicked
d compromise the cause of their divine mas-
r. Hence, lascivious and irreligious cour-
rs leagued together, perverted the minds of
eak and improvident monarchs, and formed
e abolition combination."* The suppression
the Society of Jesus occasioned many and
ying hardships to the good fathers of that
ustrious institution. The same hatred that
used their suppression and secularization,
ripped them of all their visible and tangible
operty and turned them upon the world in
ter destitution. In these straits the good fa-
ers were left, each to direct his steps towards
at country most congenial to his affections,
ıd best suited to his habits. Mr. Neale, like
s distinguished companion in trouble, Car-
ll, found refuge and support in England.
here he was charitably received, and under-
ok the charge of a small congregation which
e governed with great zeal. His little flock
und in him a most devoted servant and che-
shed him as a kind and indefatigable pastor.
ut, the vineyard was too small for the labor-
's zeal, and after four years of service in this
ttle congregation, he sought out an ampler
ange for his Christian ardor, a career which
ı its hardships and dangers would better com-
ort with the character of one brought up
nder the austere rule of St. Ignatius of Loy-
la. He accordingly, in the year 1779, set sail
or Demarara, a town in the colony of British
Guiana, in South America, and arrived there
ı the same year. Here indeed was a mission
f more labor than any in which the pious
Neale had ever before found himself, and yet,
n that account more congenial to one who
ad learned to glory in the cross of Christ
lone, and to consider no hardship too formi-
able, could it but accomplish the salvation of
ouls. In the dreary and unwholesome climate
f Demarara he labored for some years, with
fervor worthy of his apostolic calling. He
ound that in this unpropitious clime, he had

* Brent's Life of Archbishop Carroll, p. 22.

two classes of people to deal with, the settlers and the aborigines, and very different was the success with which his labors were crowned among these distinct races. A short extract from the life of Archbishop Neale, in the Catholic Almanac of 1835, will exhibit to us an instance of the triumph of his doctrines among the aborigines. "The difficulties which Mr. Neale encountered at Demarara were innumerable, and more than once did he hazard his life in the performance of his arduous duties. But Providence crowned his efforts with success, and strengthened him to surmount every obstacle. He led hundreds to the sacred font of baptism, where he had the consolation of enrolling them among the followers of Christ Jesus. As he passed one morning among the tents of the uncultivated natives, his attention was arrested by the distressing condition of one of the chieftain's family, who lay stretched upon the bed of death without the least hope of recovery. The chief who was an enemy of the Christian religion, and deeply afflicted at his child's illness, finding every effort to restore him unavailing, appealed at length to the aid of Mr. Neale, and assured him, that if "the God whom he worshipped would raise the youth from his state of suffering, not only he but all his family would embrace the faith of Christ. After due preparation, the child was accordingly baptized, and God in his boundless mercy permitted his recovery, which was followed by the immediate conversion of the chief and many of his people."

But while he was thus successful in his labors among the aborigines, he found all his efforts to reform the morals of the settlers, idle and unavailing. In his letter to the superior of the Propaganda at Rome, dated about the close of the year 1782, and just before his departure from Demarara, he bitterly laments the blindness and corruption of the inhabitants, and announces his determination to quit a people, among whom his labors are so fruitless, and where the difficulties of his mission are almost insuperable. The prejudice of the settlers would allow him no church for Catholic worship, and, owing to the inclemency of the climate, the severity of his labors, and the meanness of his comforts, his health was greatly impaired.

We cannot but pause here to admire the depth of that Christian charity and self-denial,

which impelled the pious and venerable Neale, to turn his steps towards a sickly and inhospitable clime, and labor under the burning heat of a tropical sun, at a time, when free to return to the genial air and welcome embrace of his own loved home, in Maryland. Yet such is but the daily sacrifice of those pious priests, educated under the discipline of the order of St. Ignatius of Loyola.

Animated with a love of the whole human race, and renouncing the ties of kindred and home, they bend their course wherever danger is thickest and the wants of their fellow-beings appear most pressing. No spot is too remote, no desert too dismal, no shore too rude, to check the ardor of their unbounded charity. What has been said in illustration of England's greatness, that the sun never sets upon her vast dominions, that in some portion of her boundless territories the drum is always beating the soldier's reveille, may with some slight change of terms, be more aptly applied to the humble disciples of St. Ignatius of Loyola. These soldiers of Christ, in the face of difficulties which might have well appalled the stoutest heroes, amid trials and torments from which warriors might not blush to have shrunk, have spread the glory and the goodness of their divine Master through every nation of the earth, have planted his holy standard and spread his heavenly principles in countries which even British avarice never coveted, nor British valor ever penetrated. Burning with a zeal to which difficulties only added new fuel, they have braved the tempest with voyagers, seeking conquests for their heavenly Master, where others only sought to add to their own earthly aggrandizement. And when the mariner has grieved, even to mutiny, over the endearments of the home he has left, the humble Jesuit, alone and friendless, has quit forever, the bark that bore him from his native land, and devoted his life to the conversion of the savage who spoke not his language, who regarded not his charity, who drove him from his wigwam, and imbrued his hands in his blood. Their ranks have been thronged with the victims of charity, who surrendered life itself, as a willing forfeit for the salvation of the heathen and the savage. Their martyred bones have hallowed with precious memories the burning sands of India, and the snow clad hills of Canada. Nothing daunted by the privations, the tortures, the martyrdoms of those that have gone befor them, Jesuit has followed Jesuit into the jaw of danger, till at last, as the fruit of thei pious perseverance, nation after nation, an tribe after tribe have bowed down their neck in meek submission to the sweet yoke of Chris tianity. Still we see them on the onwar march, making new captives to Christian prin ciples and dotting the whole earth's surfac with their missions of love. Nor are these in defatigable champions of Christ content wit the higher duties of their calling, but whe they have elevated the untutored soul to a pro per sense of its important destiny; with a dis interestedness unknown beyond the pale o their religion, they labor to improve the socia condition of the savage, to instruct him in th mysteries of agriculture, commerce and manu factures, and exalt him in the scale of civiliza tion. Who is not familiar with the labors an unparalleled success of this distinguished orde in their missions in Paraguay! And in ou own country, in the remote solitudes that li beyond the Rocky Mountains, how many o us have not heard of the pious exertions of th Jesuits, animated and led on, by the zeal o the apostolic Father De Smet! In those lonely deserts, among the tribes of the Flatheads, th Blackfeet, and the Crows, this venerable man, is sacrificing a vigorous and youthful frame, and a mind stored with the riches of learning, to the conversion of the savage, and the improvement of his social condition. Hunger, thirst, arrest, imprisonment, all the hardships of an unexplored wilderness, all the rude threats of the foe to the pale face, has this apostle endured, and has often looked back on his escape from the insidious wiles of the Pawnees and the Blackfeet, as a matter of wonder inexplicable to himself. Who can behold this venerable missionary with a few moss cakes in his satchel to support his lonely life, roaming in the American desert among the miserable tribe of Sampesches, and not acknowledge that this indefatigable man has added a new gem to the crown of Jesuit conquests, and shed a new halo around the human character?

To this miserable tribe who dwell among rocks, who feed on the roots which they scratch from the earth, who tremble and cower at the sight of a human being, to this miserable tribe he wins access, and with a heart

elting with sympathy for their degraded con-
ion, seeks to instil into them the lofty notions
the Godhead, and a proper appreciation of
emselves. As we see him toiling, so are
ere now toiling hundreds of others of his
ciety, and so have there been thousands of
s order, toiling before him. And while their
issionary labors have shed so much glory
on their name, their literary and scientific
forts in cloisters and colleges have won for
em there as rich a meed of praise. Their
iversities are filled with erudite divines,
hose research and learning have loaded libra-
es with inestimable contributions, and whose
ppy tact in instruction has given to the
orld some of its most distinguished states-
en, brilliant orators and accomplished authors.
hese indefatigable fathers have left no useful
bject untouched, and have touched no sub-
ct without shedding on it new light, and im-
rting to it new interest. The names of a
ircher, a Cornelius à Lapide, a Suarez, a Bour-
loue, would of themselves give immortality
any order, and yet, in the firmament of Jesuit
erature, there are numbers upon numbers of
erit equal to theirs. Doing all things for the
eater glory of God, they have made all
ings contribute to the illustration of his
eatness; and the dispassionate observer can-
ot but see his omnipotent arm guiding them
all the results of their brilliant career. Hu-
an exertions unaided by a higher influence
ould never have overcome the difficulties and
ials which have met this order at every step
f its existence. Philanthropy, based upon
ere human motives, could never have effected
s much for Christianity, as much for science,
s much for the improvement of our species.
'he omnipotent has seconded their efforts, and
lessed them with the most astounding tri-
mphs. Believing these things we can rea-
ily forgive the pious exultation of the Jesuit
ver the successes of his order, and set it
own as a fair reward for his generous and
haritable sacrifices. Sacrifices which have
pread the light of civilization over benighted
ations, and enriched science with its most
aluable improvements, sacrifices which may
vell entitle them to say in all truth

Quæ regio in terris nostri non plena laboris.

This indomitable spirit of labor and endur-
nce, which he had imbibed from the teach-
ings of St. Ignatius, kept Father Neale in Demarara as long as he could hope to be of any use in that city, and he only left it when ruined health and the opposition of the inhabitants warned him, that his services were no longer availing. In the month of January, 1783, he left Demarara, and, after an absence of thirty-seven years, and a perilous voyage, in which he fell into the hands of British cruisers, he found himself, in April of the same year, once more upon his native soil. In the month of June, of the same year, we discover Mr. Neale attending a meeting of the clergy of Maryland, convened at Whitemarsh, Prince George's county, and actively engaged in the deliberations of that body.* Father Neale was stationed, upon his return to Maryland, at St. Thomas' Manor, near Port Tobacco, among the surviving friends and relatives from whom he had so long been separated. He labored among them with an untiring zeal, and endeared himself to his flock by his characteristic self-devotion and exemplary piety. Never could a missionary have been more happily fixed than Father Neale, entrusted with the spiritual guidance of so many that were near and dear to him, by the strongest earthly ties. If a life of comparative ease could any where have been acceptable to his heart, it would have been in the bosom of his friends and kindred. But such as we have seen already was not a trait of his self-sacrificing spirit. A new field of peril, after some years' comparative repose, opened itself to his pious enthusiasm. In the year 1793, the yellow fever which broke out in the city of Philadelphia, carried off in its ravages, the Jesuit Fathers Grœsler and Fleming, who had been stationed in that town. The loss of two such devoted pastors, was a severe one to the Catholics of Philadelphia, and especially felt at so awful a crisis. Disease and death were sweeping them off in numbers, and yet no priest was left to minister to their wants, or to apply to their departing spirits the sweet comforts, so peculiar to the Catholic rite. Bishop Carroll saw their situation, and mourned for their bitter privation. But who could be spared for so perilous a service! Who would come forth and rush to the breach which pestilence had made in the Philadelphia priesthood! The veteran Neale, the

* See June number of Catholic Magazine, p. 370.—Campbell's Life and Times of Archbishop Carroll.

exile in England, the zealous laborer among the miasms of Demarara, the ready soldier, where danger was thickest, stood forth to do his leader's bidding. Though his health was deeply impaired by his previous toils, we find him in Philadelphia, the same year, actively engaged in this dangerous mission. Amid the scenes of distress that were here encountered, the pious missionary found an ample scope for the full exercise of his charity and zeal. During the prevalence of the fever he toiled with a strength and cheerfulness, that could not have been expected from a frame so weak and shattered. He was incessant in his attentions to the welfare of his neighbor, administering the sacraments, consoling the sinner, and performing every spiritual and corporal work of mercy. Upon the re-appearance of the pestilence in 1797 and 1798, we find him still renewing all his exertions in aid of the sick and the dying; though increasing in infirmity, yet rallying with a supernatural vigor amid the exciting scenes of the desolating scourge. In the midst of his charities the pious missionary was himself prostrated by the dreadful contagion. He submitted to the blow with unalterable patience, and with a perfect resignation to the will of Heaven. This bold champion of the cross was too wedded to reverses, to murmur at any fate which God might award him. A calm submission to the decrees of Providence distinguished him in this hour of trial, and the characteristic serenity of his soul forsook him not. The measure of his usefulness was not yet to be filled up, for it pleased Almighty God to restore him to health, and spare him for many higher and more important services to his church. Even when almost overwhelmed by the incessant calls and duties to which the sufferings of his flock in Philadelphia subjected him, his piety was devising some new means of providing for the permanent wants of the Catholic population. Among others, was the design of establishing at Philadelphia, a community of religious females. Three ladies of remarkable piety, and anxious to lead a retired life, that they might thereby devote themselves exclusively to the service of their Divine Master, were ready to accept his plans, and place themselves under his direction. But this enterprise, so creditable to his goodness and his energy, was destined to fail. Two of the ladies, who were t be parties to this new foundation, becam victims of the scourge that was then prevail ing. "Thus God," as his biographer in th Catholic Almanac so truly remarks, "wh loves to try the fidelity of his servants, require of Mr. Neale another act of submission.' He bore the trial with all meekness, an though disappointed, did not abandon thi darling project of his heart; and we shall se in the sequel how completely he succeeded i establishing, in another city, a female institu tion, which now ranks among the highest i our country as a school for education and nursery for piety.

In the year 1799, Mr. Neale from laborin as a missionary, became conspicuous in tha other branch of a Jesuit's toils, the education c youth. In that year he was called to George town and appointed president of the colleg which had been founded there some few year before by the Jesuits of Maryland. This in stitution, under the direction of his able prede cessor in the presidency, the Rev. (subsequentl the Rt. Rev.) William Du Bourg, had alread acquired considerable celebrity, and was i great favor with the Catholics throughout th country. His own zeal and ability tended greatl to confirm the high reputation in which Mr. D Bourg had left the institution. While he ye labored at the college in the double capacity o governor and tutor, his humility was surprise by the papal mandate investing him with th dignity of Bishop of Gortina, and coadjutor, cun jure successionis, to the Rt. Rev. John Carroll This illustrious prelate was not unobservant o the high merit and eminent qualifications of th Rev. Mr. Neale. He saw in what universal es teem his great piety and extensive learning wer held by the faithful at large, and no one bette knew than he did, how just was the estimat which had been put upon his character. See ing and knowing these things, he nominate him to the holy see as his successor, and pro cured the mandate of which we have spoke abovc. His consecration took place in the yea 1800. "As the humility of Mr. Neale," says his biographer, in the Catholic Almanac, "ha prompted him to shun the honors and dignitie to which his merit and virtue were entitled they effected no other change in him than tha of a still greater fidelity to God. His mind was neither elated by prosperity nor depresse

adversity; and the peaceful spirit which companied him on all occasions, seemed to tend its influence over all who approached m." He continued to hold the presidency of eorgetown college for some years after his nsecration, and resigned it, upon the restora- n of the society of Jesus, into the hands of e Rev. Robert Molyneux, the superior of at order in this country.

We have already seen Bishop Neale while missionary in Philadelphia, contemplating e establishment of a religious community of males, when his plans were arrested by the mise of two of the three ladies who had placed emselves under his directions and responded his views. To the surviving lady he now akes known his intention of renewing his forts and bringing them, if possible, to a for- nate issue. This lady had, from the time of e bishop's departure from Philadelphia, re- led at Georgetown, with the nuns of St. lare, awaiting a fitting time to form a sepa- te community. Detached from his duties as esident of the college, the bishop applied his hole energies to accomplish this cherished eam of his piety. In the execution of his aritable purpose, he had many difficulties overcome. It was long a subject of serious editation with him, and a point which occa- oned him much embarrassment, to determine hat particular institute to assign the ladies ho had gradually joined the pious association. heir numbers had increased, and their use- lness had become to be generally acknow- dged and appreciated, but they had no rules government, further than what emanated om his pious direction, and what were of an nstable character. After long and mature eliberation, aided by unceasing prayer to the lmighty, to direct his judgment in the selec- on of an order and discipline for their future nduct, the bishop determined to introduce e Institution of the Visitation, founded by St. rancis de Sales, as best suited to the spirit of e age and the peculiar duties proposed for eir secular occupation. The secular depart- ent of their duties they had all along prac- ed; it consisted mainly in the education of oung females, and their proper instruction in eligion and virtue. In adopting the order of e Visitation, one difficulty presented itself, nd that was to procure for them a lady of that stitution whose experience in its rules and observances, and whose co-operation might serve to give the first impulse to their new career, and train them in the discipline of the order. But, in vain did he solicit assistance in this laudable part of his undertaking. There were none of the order in this young country, and the project to many appeared too bold for the aversions of a people indoctrinated with the most absurd prejudices against monastic institutions. Obstacles upon obstacles opposed this important preliminary step in the foundation of the order. Several enlightened ecclesiastics advised him to relinquish a design fraught with so many reverses, and to adopt some other institute. But his valuable life had been one continued series of difficulties, and he was not to be discouraged by obstacles of an ordinary kind. Placing his confidence in God, he persevered in his purpose, and his exertions blessed by the approval of heaven, finally triumphed over every opposition. After seventeen years had elapsed, from the conception of his purpose, and after many struggles, he saw all his wishes and all his prayers realized in behalf of this association, and before he closed his mortal career, he beheld his pious community in the full enjoyment of the rules and discipline of the order of the Visitation. In the origin and establishment of this order in the United States, how strong a resemblance is there not to its creation and adoption in Europe. We see in Bishop Neale, in his energy and his perseverance in behalf of this institution, much that recalls the pious exertions of St. Francis de Sales, in the same good cause in Europe; and in Miss Jane Lalor, the surviving lady of the first three associates, an unconquerable zeal, which must have drawn down an approving smile from St. Jane Frances de Chantal, its original foundress. On both sides of the Atlantic, a bishop gave the first impulse to this order; on both sides of the Atlantic, a solitary matron undertakes to start the foundation of so laudable a work. Both encounter difficulties at first; and, as in Europe, there soon grew up many new foundations of this order, at Lyons, Grenoble, Bourges, Dijon, Moulins, Nevers, Orleans, and Paris, so in this country, where Catholicity is yet in its infancy, the order of the Visitation already numbers branches from the mother house at Georgetown, in Baltimore, Kaskaskias, and Mobile. The good which Bishop Neale has conferred

on posterity in the foundation of this pious order of females, should forever endear his memory to American Catholics: that good can be best appreciated by those who may have been so fortunate as to have entrusted their daughters to their zealous training in education and morality. It is, indeed, hard to decide in which of these duties the good nuns of the Visitation excel; for we do not know which to admire more in their élèves, their interesting manners and general accomplishments, or the propriety and fascination which religious culture seems to have thrown around their after lives.

The care and direction of those pious ladies engrossed the whole of Bishop Neale's attention till the demise of his venerable friend, Archbishop Carroll, in 1815. A new burden was then imposed on his aged and tottering frame. It was in the first year of his archiepiscopal career that he consummated his plans for his spiritual daughters, and obtained a grant from the holy see for their establishment in his diocess. In the following year he received the pallium from his holiness, Pope Pius VII. Age, infirmity, and previous years of toil and sacrifice in behalf of his fellow-beings, had rendered the good bishop totally unfit for the active duties of his high station. Still what strength he had left was freely devoted to the discharge of his new functions and the concerns of his flock. Though upon all important occasions he was found at his see in Baltimore, still he felt the hand of old age pressing too heavily upon him to withdraw himself entirely from the kind attentions of his cherished children of the order of the Visitation. He resided in Georgetown near the convent which he had founded, a model of profound humility, genuine piety, and universal charity. He continued to perfect his spiritual daughters in the practice of the Christian virtues, and their willing hearts increased in piety under the influence of his sanctity, and the fervor and cogency of his exhortations. He supported their courage amid the hardships which their order had contend with in its infancy, and animated the no less by his example than his teaching wi a generous love of suffering. His austeriti were proverbial, and his zeal sometimes a sumed the character of severity. His sermo now in the archives of Georgetown colleg are voluminous and full of interest and fervo His letters, some few of which, both in Lat and English, are also preserved among the r cords of Georgetown college, are characteriz by great simplicity of diction, sincerity of ma ner, and elegance of style.

"Though the highest dignitary in the chur of the United States, he lived," says his bi grapher in the Catholic Almanac, "in the s lence of retirement which charity only or t duties of his station could induce him to inte rupt. He was never unoccupied. If the d ties of the ministry left him a leisure momen he had recourse to prayer which, even in h intercourse with others, he did not entire abandon. His attention always fixed on Go imparted to his words a spirit of piety whic was a source of edification to all. Whatev related to the interests of religion, was a ma ter of deep concern for Archbishop Neal who, like the illustrious founder of his orde proposed to himself the glory of God, as th principal end of all his actions." Archbisho Neale closed his earthly career on the 15th June, 1818, after a short illness of twenty-fou hours. His remains were deposited under th chapel of the Visitation convent at Georg town, where they now repose. Thus in deat was he placed where his affections we strongest in life, and thus in the last honors t his mortal remains was preserved the parall to the last sad tribute to St. Francis of Sale The body of Archbishop Neale sleeps und the chapel of the convent founded by him i America; that of St. Francis under th church of the convent which he founded i Europe. Annecy has her saint, so may w hope that Georgetown has hers.

ST. DOMINIC was born in the year of our Lord, 1170, of an illustrious family in old astile, in the diocess of Osma. Their name as Guzman, and even to this day they still ontinue in a very flourishing condition. Dominic had several brothers, all of whom evoted themselves with assiduity to the exerise of the various Christian virtues, either in dvancing their own salvation, or in attending the corporal or spiritual wants of their eighbor. He however excelled them all in ervor from his very childhood, accustoming imself at a very early age to rise at midnight, nd to spend the remainder of it either upon oards, or upon his knees at prayer. Even efore his birth some presentiment of his fuure destination was entertained by his friends, ounded upon a dream which his mother had f having brought forth a torch which set on re the whole earth. At fourteen years of ge he was sent to the schools of Palencia, ne most famous in Spain, being immediately nder the protection of the then monarch, lphonsus 9th, where he pursued his studies vith very distinguished success, gaining for imself still greater notoriety for his virtues nan for his science. So great an affection did e conceive for the virtues of mortification and urity, that he passed ten entire years of his ife without tasting the least particle of wine; he latter virtue especially he esteemed so ighly that, at the hour of his death, he delared he had never contracted the least stain, o sully its unspotted beauty. The bishop of Osma, in consequence of such a distinguished nerit, caused him to be chosen regular canon f his church. Elevated to this new honor, Dominic considered it but as a new motive or advancement in the way of perfection; ccordingly by the practice of the most rigid nortifications and self-denials, by the most ersevering efforts in the way of virtue, he vas very soon considered as the most holy and he first among the canons. Whilst Dominic abored with an unaffected ardor to secure his wn salvation by the constant practice of the most heroic virtues, he was by no means indifferent to the pressing wants of his fellow men, who were seated at that time in the region of the shadow of death. His heart burned with a most holy fire of charity for them, he longed to rescue them from the jaws of the demon, raging with an insatiable hatred for those who were destined to receive an inheritance to which he could formerly have laid a claim; he was pressed with a holy hunger for the return to that beautiful mother, of so many of her prodigal children who had perhaps unawares strayed from her protecting care, who looked on with poignant grief at their unfeeling desertion, and who, with outstretched arms invited a return, lest wandering off amid the endless mazes of error and impiety they should lose sight of the landmarks which had stood for centuries, pointing out to the otherwise bewildered traveller, a secure pathway across the boundless ocean leading to eternal life. The holy bishop of Osma was not ignorant of the ardent flame, burning in the breast of Dominic; indeed, the mild and heavenly expression of his countenance, the serenity and peace of his soul painted upon his very exterior, the interior sweetness and joy of his heart, which manifested itself upon the outward man, plainly indicated this to the spectator. This holy bishop having been selected by King Alphonsus 9th, to negotiate a marriage between his son Ferdinand and the daughter of the earl of Marche, he took St. Dominic with him as a companion in his journey. Their route lay through the province of Languedoc, the great theatre of the saint's labors, signalized by the conversion of so many of the unfortunate Albigenses, whom all the moving eloquence of St. Bernard had not been able to bring back to the fold.

Albigenses was the name given to a numerous body of sectarians, who appeared in the south of France, during the twelfth and thirteenth centuries, and who derived that appellation from the fact that they settled in lower

Languedoc, whose inhabitants were then generally known under that name. The doctrines which they professed to hold, were for the most part but a re-production of the ancient Manicheism, which they endeavored to propagate with all the animosity and hatred of the Arians against the Catholic faith, united with the ruthless violence of the Iconoclasts of the 8th century against every religious memorial, and even every vestige of the true religion itself. These unhappy people were generally exceedingly ignorant, few of them were capable of giving an account of their belief; all however united in condemning the sacraments, and the whole exterior worship of the Catholic church. They endeavored to destroy the hierarchy, and aimed a deadly blow at the subversion of the ecclesiastical discipline which had subsisted for so many centuries. In addition to this they denied the existence of purgatory, and the utility of prayers for the dead, to looked upon the Catholic faith regarding the existence and the duration of the pains of hell, as an idle folly. Baptism they considered as useless, confession and the holy eucharist were held in horror, marriage was looked upon as a crime, although they indulged without any shame in the most degrading vices: ministers of the church were held in the most utter contempt, and wherever they could gain a mastery, all the sacred memorials of religion, so well calculated to excite the heart to devotion, by immediately directing the mind to the person whom they represent, or to whom they may have reference; crucifixes, images, relics, all were given to the flames, or trampled under foot with the most relentless fury. The immediate consequence of the practical operation of such doctrines, was, as might well have been expected, the total subversion of all civil order. They were not content with believing what they chose, no matter how novel the doctrines of their creed; they not only condemned in general terms, the principles of that faith which had rolled onward in one unbroken wave from the distant period of twelve hundred years prior to their existence; they were not satisfied with forsaking the highway beaten by the successive tide of generations, who had all unhesitatingly trusted to the resplendent light which had dawned upon the world at the birth of Christianity, and who had never ceased to pursue, without hesitation or fear, its still unclouded beams; but they moreove endeavored, as conscientious and contempo rary historians inform us, and as may b proved by a recurrence to the letters of Pop Innocent III, and to the XXVIIth canon o the third general council of Lateran, to propa gate their opinions, even at the expense of a social order, in a manner directly in oppositio to the teachings of true religion, smotherin in their course the very innate feelings of hu manity. Encouraged by the support of th count of Toulouse, they ravaged with in credible fury, the countries in which resistanc was made to their abominable tenets: the murdered and pillaged all who opposed them churches were razed to the earth, depredation upon property were committed to an unhear of extent, the lives of their fellow-mortal were but a sport for them, and the destructio of all the objects of religious respect thei daily occupation. Such had been for som time past the state of that country, when S Dominic, moved with a vehement desire t root out the deadly poison which had bee sown so profusely and had acquired such a extensive growth, obtained from Pope Innc cent III, permission to devote himself to th conversion of this unfortunate people, to brin back to its parent stem an infected and with ered branch, and to endeavor to heal the gap ing wounds, by pouring in, like a good Sama ritan, the wine and oil of true Christian bene volence. The part which St. Dominic sus tained in the conversion of this people, ha been very much misunderstood, and still mor misrepresented. He has been generally hel up to view, as a fanatical preacher, who pre ferred far more to see the blood of his fellov man flowing at his feet, than willing to adop measures of mildness and peace, in the pro pagation of the Gospel; he is charged wit having recurred more frequently to the secula arm, than to the gentleness of persuasion, fo the furtherance of his faith; he has been con sidered as the author of the war which the secu lar princes found it absolutely necessary t wage, in order to calm the tumult and to pu an end to the bloodshed occasioned by th violence of the Albigenses, and in which i must be confessed, the strict principles of hu manity were at times overlooked, when th contest had verged into one for the restoratio of both religious and civil order. But what

er opinions may be entertained regarding e justice of the measures adopted by the cular princes, at least it cannot be affirmed ith truth, that St. Dominic ever employed any her arms against the Albigenses, than those rnished him by the Gospel, which he eached amongst them with the most heroic solution,—those of the most unalterable atience and charity, united with exhortaons, proceeding from a heart which wept ars of blood, over the abyss into which ey were casting themselves headlong. This as shown upon his very first arrival at at mission, for he immediately represented the abbots of Citeaux, who were laboring ere, that the sole method of succeeding in it, ould be to imitate the sweetness, the zeal, e disinterested poverty of the apostles; he ersuaded them to send back their equipages id their domestics, he himself exhibiting in is own person an example of true apostolic iarity. With the war which was waged gainst the Albigenses, he was not even motely connected. It had been excited by emselves in the first instance, inasmuch as ey took up arms under the protection of veral lords, especially of the count of Touuse; and by overturning the established laws garding the existing worship, by driving ly bishops from their sees, and priests and onks from their respective occupations; by illaging monasteries and churches, and carring fire and sword into the very heart of e kingdom, they had inevitably but volunrily exposed themselves to the danger of a eep retaliation from the excited feelings of ose whom they had outraged, and even to exrmination, had not St. Dominic preached with much fervor and eloquence, as well against e uncalled for excesses of the crusaders, as gainst the excessive cruelties of the Albienses. With still less truth can it be affirmed at St. Dominic was the author of the inquition established about that time, not for the rpose of forcing men against their coniences to accept the universal faith, but for e sole purpose of discovering and of deliverg to a merited punishment the authors of ich horrible outrages. This is proved from e fact that its origin is to be found in the uncil of Verona, held in the year 1184, at a me when he was much too young to take y part in it. St. Dominic remained among the Albigenses, disputing with them in public conferences held for that purpose, performing many miracles, and converting a very great number by his apostolic zeal, by his burning charity, by his ardent desire to sacrifice for them his convenience, his health, his very life. Notwithstanding the meekness with which he received every injury or affront directed against him, notwithstanding the great opinion of his sanctity which was entertained, even by those whose errors he combated, still he had many difficulties to encounter, many dangers to face in the course of his labors in Languedoc. Upon one occasion, two assassins were concealed at a certain place, with the intention of murdering him, as he passed along; having escaped from them uninjured, some one inquired of him what he would have done in case he had fallen into their hands; he replied, that he would have requested them to let out his blood, drop by drop, to lop off his members one by one, in order to prolong his tortures, and to increase the merit which he would reap from thence. He was indeed eager at all times to devote himself to the conversion of souls, even to sacrifice himself for their salvation, but never more so than when the danger of his life was greatest. It was then that he seemed to feel an interior joy, which made him willingly expose himself to every danger, provided, as he said, that he could secure the salvation of but one single soul.

During the apostolic labors of this holy man in Languedoc, he instituted the devotion now generally known under the name of the Rosary. This devotion consists in the devout recitation of fifteen Our Fathers, and one hundred and fifty times the Angelical Salutation, and was introduced by him to honor the great mysteries of the life and passion of our Lord. He intended it at first, mainly for those who were not capable of meditating deeply without assistance, upon the chief portion of our Saviour's life; but it has been found to be as well calculated for those who have advanced far in the ways of perfection, for they find in its simplicity abundant sources of the most ardent acts of faith, hope and charity. The saint was moved to it principally by the fact that so many of the Albigenses were entirely ignorant of the mysteries of redemption, and openly blasphemed what they did not

understand. He did not consider that he was at all detracting from its efficacy, by the frequent repetition which is necessarily made in this form of prayer: on the contrary, in the parable of the judge and the importunate widow, he had been taught by our Lord, that perseverance in prayer would ultimately gain our requests; for the judge said, "though I fear not God, nor regard man, yet because the widow is troublesome to me, I will avenge her, lest continually coming she weary me out,"—*Luke* 18, 5. Moreover, the conduct of Christ in the garden of Gethsemane had taught him, that this manner of praying was by no means displeasing to his heavenly father, since he there thrice desisted and as frequently returned to its invigorating influence. No difficulty therefore arising in the institution of this devotion from the frequent repetition of these prayers, none whatever could be found in the prayers themselves, which consist of that simple but truly sublime address to the eternal Father, such as the mind of a God-man could alone have conceived, and of the beautiful salutation of the angel Gabriel to the pure mother of God, when he came to announce to a benighted world the glad tidings of salvation. Whilst reciting these prayers, however, the mind is not permitted to roam at large upon every object that may present itself, but lest the frequent repetition of the same words should beget a sluggishness or inattention, the contemplation of one of the mysteries of our Lord's passion has been annexed to each decade, and thus whilst imploring the protection of the Almighty through the intercession of the Blessed Virgin, we are affectionately compassionating with our Divine Saviour in his sufferings. St. Dominic had the happiness to see this devotion spread far and wide, so as to meet with the approbation even of the sovereign pontiffs, the guardians of the faith, and by its powerful aid he himself achieved wonders amongst the turbulent inhabitants of Languedoc and the surrounding districts.

After having established a nunnery at Prouille, and also an institute, called his third order, in which strict regularity in certain devotional exercises, but no rigorous corporal mortification is prescribed, he founded in 1215 his great religious order of preaching friars, the details of which he had long meditated. His chief object was to revive in the preache of the Gospel that spirit of disinterestednes of poverty, of disengagement from exteri objects, which he conceived essentially nece sary for the proper discharge of spiritu functions, or in other words a spirit similar t that which animated the apostles in the labors to extend the faith of Christ. With th view he desired to found a religious bod which should, like the ancient monks, devot themselves to the strictest retirement, and th most assiduous contemplation, whilst at th same time they were to apply themselve closely to the acquirement of ecclesiastica science, in order that they might become trul preaching friars, as he wished them to b designated. He prescribed to them very sever fasts, with the solemn vows of religion, an desired that they should derive their subsist ence entirely from charity, in order that prid of heart might be more effectually rooted ou of their breasts. Seconded by his fellow mis sionaries, he applied to Pope Innocent III, t obtain a confirmation of his order; he wa received with every demonstration of respect as a man filled with the Spirit of God; th saint's design pleased his holiness, but he de sisted for a time from an approval, on accoun of the great opposition made to it, it being les necessary in the opinion of many to establish new, than to rekindle the decaying fervor o existing orders. The pope however dreame on the following night, that he saw the church of St. John of Lateran falling, and that St Dominic supported it upon his shoulders, upon which he gave a verbal approval of the order and desired a constitution for its right government to be drawn up, and to be laid before him. St. Dominic assisted at the 4th council of Lateran, held in 1215, in which the doctrinal errors of the Albigenses were condemned, and many important decrees passed, after which, having arrived at Toulouse, he founded his first convent in that city. In the year 1216, he arrived a second time at Rome, with a copy of his rules, which met the approval of pope Honorius III, his order was consequently confirmed by that pope. St. Dominic passed a considerable time at Toulouse in forming his religious brethren to the practice of the most perfect maxims of an interior life, and in fervently exhorting them to the cultivation of the ecclesiastical sciences. By his strenuous

ertions, the order of preaching friars acquired a very short time an extraordinary reputa-on, so that he was enabled, in consequence the numbers who applied for admission, to ismiss some to Spain and Portugal, others to yons, Montpelier, Bayonne, and various arts of France, to establish new houses of e order. The saint departed for Rome for e third time, in 1217, where he established convent, and received from Pope Honorius, e church of St. Sixtus. Whilst there, he elivered lectures upon theology, both in the apal palace and in the city, and performed a umber of illustrious miracles, by healing the ick, and even by raising the dead to life, as in everal instances recorded by Theodoric and leury. Pope Innocent III, had frequently ndeavored to engage in a stricter enclosure, great number of nuns, who were not con-ned so rigidly at that time to the cloister, but ot being able to succeed according to his vish, after his death, the work was confided y his successor Honorius III to St. Dominic, vho accomplished the labor assigned him to he satisfaction of all parties concerned, by neans of gentleness and persuasion. In the ear 1218, the saint passed from Rome through Languedoc into Spain, where he founded the oted convents of Segovia and Madrid; from hence he went to Paris, where he settled his reat house in the Rue St. Jacques, whence he preaching friars have been usually called n France, Jacobins. He afterwards established thers at Avignon, Asti and Bergamo.

In his excursions from city to city, the saint preached with extraordinary fervor and suc-ess. Vast multitudes flocked from all quar-ers to listen to him, and so powerful, so moving was his fervid eloquence, that his hearers were swayed almost irresistibly by the accents which fell from his lips. During the course of the long arduous ministry of St. Dominic in Languedoc, he practised continually the most heroic virtues. He willingly bared his feet to the roughest roads in order that he might enjoy the privilege of suffering in all his members: steep rocks, precipices and rugged mountains, formed no barrier to the indomitable zeal which animated him: difficulties did not deter nor did dangers appal him: the snares and machinations of those who hated him, but whom he called his friends, urged him on in an endeavor to further their salvation, and when one life would have been taken, his generous heart was willing to sacrifice many more did he possess them. Poverty in its most abject form was to him a source of the purest joy, and by the constant practice of such high and holy virtues, his heart became the dwelling-seat of the Holy Spirit in an especial manner; he was soon elevated to a most sublime gift of prayer, and it is to this that must chiefly be ascribed the eminent success which attended all his exertions.

His order soon sent out missionaries to Morocco, Portugal, Sweden, Norway, Ireland, Hungary, Greece, and Palestine. It has given to the church five popes, forty-eight cardinals, twenty-three patriarchs, six hundred archbishops, fifteen hundred bishops, and a multitude of eminent scholars and doctors. The saint was previously apprised by revelation of the hour in which he would depart from this life. Setting out for Milan from Bologna, he told his friends "that they saw him at that time in good health, but before the feast of the assumption of the Blessed Virgin then approaching, he would depart to the Lord." This event occurred exactly as he had foretold it. He returned to Bologna with a burning fever which proved fatal to him on the 6th of August, 1221, being then fifty-one years old. His name was added to the calendar of saints by Pope Gregory IX, in 1234, after the solemn attestation by eye-witnesses of a great number of miracles performed through his intercession.

HISTORY OF THE PAPACY.

Continued from page 456.

ST. SIXTUS III, a Roman, elected on the 26th of April, wishing to recall to his duty the heresiarch Nestorius, who had already been condemned in the council of Ephesus, this violent man, irritated by the paternal solicitude of the pontiff, published the basest calumnies against him. It is customary with those who protest against the truth, to vilify and slander its legitimate organs. Accused by Amicius Balsus of having seduced a young woman, a virgin of the church, the pope was declared innocent in a council of twenty-five bishops assembled at Rome, and he carried his charity so far as to embalm and inter with his own hands the body of him who had imputed to him the sacrilegious immorality. Sixtus, while priest of the Roman church, under Zozimus, had, in that capacity, subscribed the decree of that pope against the Pelagians, A. D. 418: at his accession, he found this heresy subdued. Such also was the case with that of Nestorius. John, patriarch of Antioch, who at one time sustained him so far as to fulminate a sentence of deposition against St. Cyril, was subsequently undeceived. Sixtus succeeded in healing all the dissensions among the Orientals, by reconciling St. Cyril with John. Nestorianism, however, although defeated, was not extinct; from the Roman empire, it passed into Persia, where it made rapid progress; thence it spread to the extremities of Asia, and is, to this day, professed by the Chaldeans or Nestorians of Syria. Sixtus repaired to the Basilica of St. Mary Major, and enriched it with many sacred vessels; at his request, the emperor Valentinian made very considerable presents to the church of St. Peter. He died on the 28th of March, 440, after a reign of eight years, less thirty days.

A reign of twenty-one years, but above all, a reign most glorious for religion, followed that of St. Sixtus III. Saint Leo I, whose acts obtained for him the surname of the Great, was born, according to some, at Rome: others say that Tuscany was the place of his birth. Popes St. Celestine I, and St. Sixtus III, had employed him in the most important and difficult affairs, while he was yet a deacon. He was in Gaul, engaged in reconciling the general Aetius with his antagonist Albinus, when he was elected pope, on the 10th of May, 440. The people received the news of his election with transport, and beheld him with joy seated in the pontifical chair.

On his return to Rome, Leo delivered, on the day of his ordination, an impressive discourse, which showed the wonderful talent God had imparted to him for the announcement of his holy word. Preaching became the most ordinary function of this pontiff, and one of the most efficacious means which he employed to guard his flock against seduction, to form them to virtue, and to console them under the frightful calamities which were witnessed in Rome and Italy during his pontificate.

Leo maintained ecclesiastical discipline with zeal and firmness, and but for this the church would have been delivered, like a body without defence, to its numerous and powerful enemies. He learned with indignation, that in various places, laics and even perverse men had been raised by intrigue to the episcopal station; but, in his letters he sternly rebuked so revolting an abuse, and finally deposed the intruders.

The interests of the faith were no less dear to him than the preservation of discipline. Having discovered in Rome a great number of Manicheans, he proceeded juridically against them, to put a stop to their dark and infamous proceedings.

He showed the same zeal against the Pelagians and Priscillianists, who soon disappeared from Italy, and also from Spain, where, in consequence of a letter addressed to its bishops in 447, a council was held at Toledo, and the Priscillianists were condemned. But St. Leo immortalized himself by the victory which he gained, not without great labor, over the heresy of Eutyches. This heresiarch, who had been

alously opposed to Nestorius, fell into a con-
ry error, asserting that the divinity of the
n of God and his humanity formed but one
ture after the incarnation, and that God had
ffered. Condemned in 448, at Constantino-
e, Eutyches triumphed the succeeding year
the irregular council, known in history as
e cabal of Ephesus. Leo was deeply grieved
on hearing this, and having protested
rough his legates, against the acts of this
orderly assembly, he solicited the convoca-
n of another council, that should be free and
nonical in its proceedings. He obtained his
quest in 451, from the emperor Marcian, and
œcumenical council was held at Chalcedon,
nither he sent four legates to preside. The
cond session was employed in reading a let-
from the holy pope to Flavian, patriarch
Constantinople, in which he admirably de-
ed the doctrine of the Catholic church on the
carnation. On this was based the decision
the council, and what is worthy of re-
ark, in the letter addressed to him by the
thers, they styled him *œcumenical* or *universal*
hop.

During the year 452, at the time that this
uncil was held in the east, the west was
errun by barbarians; Attila, king of the
uns, who had lost a great battle in Gaul,
ainst Merovic, passed into Italy, sacked
any cities beyond the Po, and advanced to-
ards Rome, for the purpose of burning it to
hes. But, as if to show forth the benefits
the papacy, and its influence even upon the
mporal well being of mankind, divine Pro-
dence led the emperor Valentinian III, to
ake use of Saint Leo, in order to stop the
reer of this terrible warrior, and to offer pro-
osals of peace. The pope, accompanied by
wo senators, courageously set out to meet
ttila, and approaching him, he spoke as fol-
ws: "Great king, the Roman senate and
eople, formerly the conquerors of the world,
ave sent me humbly to implore your cle-
ency. The most glorious and most memo-
ble event that has illustrated your reign, is
e sight of a people, who have long beheld
l kings and all nations at their feet, humbled
efore you. You have conquered all those
ver whom Rome has been victorious. You
ave no further glory to acquire save that of
nquering yourself, and governing by your
emency those whom you have subdued by
terror. We acknowledge ourselves vanquished; spare the blood of an unhappy multitude who submit to you without resistance."

The pontiff addressed Attila with so much majesty, sweetness, and eloquence, that his ferocity of character was subdued, and he consented to leave Italy for a certain amount of tribute, which the pope promised him in the name of Valentinian III. Antiquity believed that an angel had intimidated the barbarous king in presence of Saint Leo; more modern times, however, have beheld in it nothing more than the influence of the pontiff.

"But," says M. de Maistre,* "how shall we represent this influence on canvass? Without the picturesque description of the fifth century, a master-piece of Raphael would never have been produced: as to the wonder itself, it is admitted by all. The power that could arrest Attila in his way, is just as supernatural, as the appearance of an angel. Who knows, in fact, whether these two things are really different?"

Three years after, Genseric, king of the Vandals, did what the king of the Huns had failed to accomplish. He was already at the gates of Rome with his army, when Saint Leo went forth to meet him. But, if he could not protect the city from a pillage which lasted fourteen days, he at last obtained from the conqueror that no murders or conflagrations should take place, and that the three principal basilics, enriched by Constantine with magnificent presents, should remain untouched. On this occasion, St. Leo established at the sepulchres of the holy apostles, SS. Peter and Paul, guards or keepers whom he chose from among the clergy.

No longer molested by barbarians, whose fury he knew how to mitigate, the pope turned his attention to the church of Alexandria, at that time distracted by the faction of Timothy Elurus and Peter Monge, who endeavored to revive the Eutychian heresy. Timothy having, after the death of the emperor Marcian, usurped the see of Alexandria, the pope wrote to Leo, the new emperor, and to the metropolitans of the east, to induce them to expel him from the episcopal chair, which was done in the year 460.

The name of Marcian recalls an important

* Du Pape, t. 1, p. 244.

circumstance. From the conversion of Constantine, and the translation of the seat of empire to Constantinople, the popes were in the custom of sending legates to the emperor whenever the affairs of the church required it; but they had no resident nuncios at the courts of Christian princes, until the time of Saint Leo, who deputed to the emperor Marcian, in that capacity, Julian bishop of Cos. This illustrious pope died on the 5th of November, 461, with the reputation of a saint and of a great man, after a pontificate which contributes in no small degree to refute the opinions of those who refer the origin of the papal authority to the false decretals; for never was the see of Rome more respected, and never were its decrees of greater force than during the administration of Saint Leo. He is the first pope that has left a collection of writings. His works consist of ninety-six sermons on the principal feasts, and one hundred and forty-one letters; the style is flowing, elegant, often even sublime, adorned with well chosen epithets, and happy antitheses, but which occur, perhaps, a little too frequently.

The joy exhibited by all the bishops on the elevation of Saint Hilarius or Hilary, to the papacy, seemed to indicate that his zeal for defending the faith and discipline of the church, would repair the loss which it had sustained by the death of his predecessor. He was born in Sardinia, and elected on the 12th of November. While a deacon, he was so esteemed by Saint Leo for his capacity and virtue, that he was appointed by that pope one of the legates to the council of Ephesus, which afterwards became a lawless assembly; here he was in danger of losing his life. Raised to the holy see, he wrote an encyclical letter, to condemn anew the errors of Nestorius and Eutyches. He rigorously enforced the observance of the canon of Nice, which forbids the transfer of a bishop from one see to another, and prohibited bishops to choose their own successors. Hilary proved by his acts, that his zeal for religion was superior to all other considerations. He died on the 10th of September of the same year, that is to say, in 467; and on the 20th, Saint Simplicius, a native of Tivoli, succeeded him in the pontifical chair. We have eleven of his epistles and some decretals.

Pope Hilary reigned five years, ten months. Saint Simplicius his successor, occupied the papal see fifteen years, five months and te days, during a very troublesome period. Thi pope made great exertions to banish Pete Monge from the see of Alexandria, also Pete the *Fuller* from that of Antioch, and to subst tute Catholic bishops in the place of these mer He also brought to light all the artifices wit which Acacius, patriarch of Constantinople had endeavored to deceive him. The unhapp schism which divided the two churches, di not cease until the accession of Hormisdas Simplicius ordered that the revenues of bene fices should be divided into four parts, the firs for the beneficiary, the second for the repair of churches, the third for the poor and th fourth for the remaining clergy. He mad magnificent presents to the church of St. Peter and established there as well as in those of St Paul and St. Laurence, weekly penitentiaries to satisfy the devotion of the people. He die on the 2d of March, 483, after the destructio of the western empire, Odoacer, king of th Heruli, having become master of Rome on th 23d of August, 476. This prince took the titl of king of Italy; the remaining portion of th west was under the domination of different bar barian kings; Africa was subject to the Van dals; Spain and the greater part of Gaul wer governed by Gothic rulers, and the other pro vinces of the latter country by the Burgundian and Franks, while the Anglo-Saxons possesse a portion of Great Britain. All these nation were Arians, with the exception of the Angle and Franks who were idolaters.

Odoacer named the prefect Basil to assist in his name, at the election of St. Hilary's successor, who was St. Felix III, a Roman, chosen on the 8th of March. It appears from St Gregory the Great, who calls him his grea grandfather, that he had been married. During his reign, which lasted almost nine years, this pope condemned, in a council of the 28th o July, 484, Acacius and the legates of the holy see, who had suffered themselves to be deceived by the promises or the threats of this artful man; he even refused to communicate with the successors of Acacius, until they had made satisfaction, and he generously opposed the efforts of the emperor Zeno against the true faith, without, however, failing in the respect due to the imperial majesty. Felix was the first pope, who, in writing to the emperor, styled him his son.

Huneric, king of the Vandals, had excited persecution against the Catholics which his ccessor repressed. In the year 487, Felix sembled a council at Rome for the reconcili- on of those who had allowed themselves to re-baptized in Africa during that persecution. He was the first among the Roman pontiffs that dated their letters according to the *indiction*. It was he also who ordained that churches should be consecrated by bishops only. His death occurred on the 24th of February, 492.

THE SISTERS OF CHARITY.

Angels of earth sent down from heav'n,
  To wipe away the mourner's tear;
Sweet ministers of mercy, given
  To soothe afflicted mortals here;
To lessen human misery,
  And to obey our blessed Lord;
Ye are devoted, yet are free,
  And angels' smiles are your reward.

Ye do renounce the earth, and all
  Its syren pleasures that betray;
And at your Saviour's feet ye fall,
  And humbly and devoutly pray
That He may give ye strength to bless
  The sick, and in his footsteps move;
Thus imitating, in distress,
  His heavenly mercy and his love.

Ye seek not wealth, ye seek not fame,
  They are a bubble and a breath;
Ye seek a home in heav'n, a name
  With angels, in the hour of death;
To helpless man ye comfort give,
  And smooth his pathway to the sky;
In virtue's path ye calmly live,
  To learn the lesson how to die.

Like Him who had in Bethlehem birth,
  And sin and sorrow nobly hurl'd;
Who hung a rainbow round the earth,
  And sav'd from death a sinking world;
Children of charity, ye seek
  The sick and suffering without price;
Ye measure mercy to the meek,
  And oft from ruin rescue vice.

Methinks the heavenly harps on high
  Will welcome you, and crowns be given,
When ye shall seek your home on high,
  Ev'n at the golden gates of heaven:
Methinks the angels blest above,
  Will meet ye with a smile and nod;
And lead ye by the cords of love,
  To the bright garden of our God.

Oh! in that land among the blest,
  Where none may shed affliction's tears;
Earth's angels will find glorious rest,
  Amid the march of endless years;
When suns shall sink and stars consume,
  And skies shall pass away above;
You, still triumphant o'er the tomb,
  Will dwell in yonder land of love. M. B.

BALTIMORE, *July*, 1844.

ON A PICTURE OF MAGDALEN.

SEE'ST thou that face so beautifully sad,
Upturned to heav'n as if in pleading prayer?—
No more shall those pale features wear the glad
Expression which once made their look so fair.
No! it was seeming all, for 'neath the garb
Of mirth and joy, remorse and guilt concealed
Their gnawing canker, while each hour the barb
Sunk deeper in her heart, until she came,
With burning tears to pour before her Lord,
Her heart's deep sorrow forth, and all her shame.
There, shunned, despised, and loaded with the scorn
That prosp'rous man so well knows how to show,
Unto her list'ning ear were softly borne,
To raise her sinking soul from that deep woe,
The gentle words, "Rise, go and sin no more,
Thy sins are all forgiv'n." Oh! what a flood
Of light then fell her darkened spirit o'er!
She turned away and sought the desert wild,
To live with God alone, who thus had heard
His broken-hearted, contrite, suppliant child.
And now in that old picture, see the cave
O'erhung with clust'ring vines, and yon rude cross,
(Blest sign of Him who came on earth to save!)
Raised on an altar tapestried with moss,
Around her kneeling form sweet angels keep
Their loving vigils, gaze with joyous eyes,
And smile to think that though she here may weep,
With them she shall rejoice beyond the skies. V.

LORENZO, OR THE EMPIRE OF RELIGION.

BY A SCOTCH NON-CONFORMIST, A CONVERT TO THE CATHOLIC FAITH.

Translated from the French for the U. S. Catholic Magazine, by a lady of Philadelphia.

Continued from page 448.

CHAPTER XIII.

ORD MACDONALD was looking, with a distracted air, over the *Following of Christ*, hich he had found on the table before him, hen we were alarmed by a confused noise ıder the walls of the prison. Richard went ıt, and returning shortly after, remained silent ıd pale at the entrance of the room.

"I am ready to follow you," said Arthur, sing quickly and with a composure indicative joy. Pressing the crucifix to his lips, and nbracing me in the most affectionate manner, e said: "Good bye, keep the faith, and let remind you of me." Then turning to Mada, he added: "Adieu, my cherished part-er, my dearest sister in Christ, and do not rget to pray for me." Upon saying this, he eparted immediately with Mr. Billingham, ord Macdonald and Richard. The last men-oned having conducted them to another room, e followed, and were invited, with the rest, partake of some wine, which Richard had rought. Lord Macdonald expressed a pre-erence for something stronger, but his wishes ere not gratified.

"How can you desire," said Arthur, "to ırow yourself into a state of insensibility, at moment when you have need of all your ıculties, and of the most serious reflection? Vere you to do that, how terrible would be ıe awakening in another world!

Lord Macdonald slightly frowned, and drank glass of wine which was offered him. Ar-ıur took nothing; he threw himself for a mo-ıent on a seat, his head inclined upon his ands, and seemed buried in thought. Then sing up, he said: "What detains us? They re waiting for us." He leaned on Mr. Bil-ngham's arm. I had offered mine, but he ressed my hand and declined it smiling.

We could not withdraw our eyes from our eloved Arthur. He supported himself with difficulty; I heard him say with a low voice to Mr. Billingham while descending the stairs: "Oh! my venerated friend, pray that God may sustain me. It requires only human courage in battle to behold death without trembling; but faith and strength from above are necessary to await this without terror."

"I will not leave you," replied Mr. Billingham, "and God will be with you."

At the lower part of the prison we met the officers of justice and the guards. The marquis of Rosline and Lord Macdonald entered a carriage with Mr. Billingham. The marquis motioned his adieus and his blessing. I gave my arm to Matilda whose fortitude was much greater than mine, and we followed on foot preferring rather to mingle in the crowd, and not remove from the carriage (which proceeded very slowly) than to lose sight of him whom we held most dear. Passing under Henry's window who was yet delirious, Arthur and Mr. Billingham directed their looks thither. We soon arrived at the fatal place. The two prisoners alighted. Arthur in passing by us, saluted us with a calm and heavenly smile, and addressing himself to me he said: "You will keep my crucifix; Mr. Billingham will shortly convey it to you." I shuddered at these words. He took the hand of both of us which he again pressed, and tranquilly ascended the scaffold, whither Mr. Billingham accompanied him. "Adieu," said he to Lord Macdonald, "I go to show you the way; there is still time to open your eyes to the truth, and to make of your death a baptism of blood, and an act of reconciliation."

Lord Arthur cast himself upon his knees, and after a short prayer, asked pardon publicly of all whom he might have offended. Then calmly regarding the multitude who surrounded him, he said: "I neither ask nor do I wish an avenger. I have no enemies; and the

small number of my true friends will implore the blessings of heaven on the authors of my death." Then addressing himself to the executioner, he said: "If my prayer is heard, if ever you abjure the errors of your sect to embrace my religion; fear not to renounce your worldly goods. Go to Rosline castle; you will there find an asylum, and a certain competency; and, (pointing to Mr. Billingham) he shall be security for my promise." Then recollecting himself, and falling upon his knees, he made the sign of the cross, and requested Mr. Billingham to bandage his eyes, not being able to do it himself on account of his wounded arm. Again he prayed for an instant, waved us a last adieu, kissed the crucifix, and gave it to Mr. Billingham; then making a sign to the executioner, he ceased to live.

I had not strength to remain until this last moment. Trembling, I dragged Matilda whose eyes were fixed upon the scaffold, to the house in which Henry was ill. Mr. Billingham soon rejoined us. Matilda's reason wandered. Her face was bathed in tears, and she asked wildly where was Arthur? Our silence but too well confirmed the dread that she had begun her mournful widowhood. I burst into tears. Mr. Billingham gave me the crucifix, and spoke to us of the consolations of religion. Matilda was calmed, and soon became entirely resigned.

When we were somewhat tranquillized, we conversed of the circumstances attending the last hours of Arthur's life. Mr. Billingham told us that they had recited together the litany of the blessed Virgin, during their passage to the scaffold. At the moment the carriage stopped, he had committed to Mr. Billingham's charge, a chaplet for his wife, which he had received from her on leaving Remember-Hill, and which, since then, he had continually worn around his neck. As to Lord Macdonald, added Mr. Billingham, he was so struck by the calm and religious death of his friend, that a moment after, he was upon his knees, abjured his error, confessed, declared himself a Catholic, and although the municipal officer, who was furious at this change, offered to obtain his pardon, if he would remain in the reformed religion, he refused with generous indignation, and received in the mortal blow, the pledge of a happiness, which, if he did not enjoy it as soon as Arthur, he at least, waited not long to receive as the recompense of dying for the true faith. These particula afforded us real consolation. Towards eve ing Richard called. He had obtained the fav that the body of the marquis should be restor to us. He had it placed in a leaden coffin, order to be carried to Rosline castle, and buri in the family tomb. Henry was one day long unable to recognise anybody; but the cris passed, and he was saved. His first wor were inquiries after Arthur. Mr. Billingha replied that he was very calm, and began in mediately to speak of God and of our frien at Remember-Hill. Henry's recovery w rapid; he visibly improved.

One morning, Mr. Billingham proposed o return to the castle. Henry regarded him moment in silence; his eyes filled with tear he covered his face with his hands, and r mained for a long time silent; then, wi mournful resignation, "when you please, said he, "we are in the hands of God; H disposes of all." He seized Matilda's han and pressing it to his forehead, bathed it wi his tears. We had no need informing hi further of the cruel loss we had suffered. H did not ask for the particulars; not feelin well enough to bear them. We left Edinbu two days after. Richard entreated permissio to follow us, a request which we the mo readily complied with, as Arthur had partic larly recommended him to Matilda and M Billingham, that he might be fortified in h faith. The journey was performed in silenc Henry was still weak, I very much dejecte and Matilda continually in prayer. The latt had written to Lady Walsingham, announcin her affliction, and our return. Since we ha left Remember-Hill, the duchess of Salisbur had gone there to reside, in order to share th solitude of her daughter Caroline, whom sh tenderly loved. She brought with her Arthur son, the object of her most affectionate solic tude. This lady came to meet us, with litt Edmund. Matilda beheld her child with transport of joy and grief. "Poor child," sai she, weeping, "you have no longer a father! The caresses and extreme vivacity of Edmun diverted our sadness.

The duchess of Salisbury joined to the ex pressive physiognomy of the Spaniards, a ma jestic stature and affable manners. She man fested great affection towards me, and warml congratulated me on my abjuration. We wer

on reunited at Remember-Hill. I longed be alone with Lorenzo. Caroline had deeply ourned her brother, and Henry's state gave er much uneasiness. Arthur's name was not onounced during the first evening; we could ot converse; Henry and Lorenzo played with e children in order to divert our thoughts. he hour for evening prayers arrived. Lonzo, who had said them whilst we were abnt, for he knew them by heart, again repeated em. Our sobs did not interrupt him; he said e "Miserere" and "De Profundis" for the pose of the souls of Arthur and Lord Macnald. Mr. Billingham, alone, was in a contion to respond to him. After the prayers, orenzo remained in the chapel until midght. Then coming to my room, and finding e weeping, "I have left my brother for my iend," said he; and throwing his arms around e, with that touching expression so natural him, "Weep, my dear Sidney, but weep ith resignation; is not Arthur more happy an we? I have learned from Mr. Billingam," continued he, "all the particulars of his ecious death; they have filled me with such ely joy and gratitude for the Author of so any mercies, that my soul is absorbed in the eling of its happiness. It seems to me but a dream. I am ready to form desires for y brother's conversion, and I cannot persuade yself that he has known the truth and is ead; or rather that he lives eternally in God.

Lorenzo feeling my tears fall upon him, doubled his solicitude to calm me. "Tell e," he resumed, "during the whole course f this uncertain life, are we not continually neasy, alarmed for ourselves, and for those ho are dear to us? Who can promise, who an assure us of that final perseverance, towards hich should tend all our thoughts and desires? o-day virtuous, to-morrow perhaps victims f bad example, of our passions or weakness. Ve may be united a moment in this life, for ver to be separated in the other, if a holy death unite us not! What enjoyment, on the conary, and what consolation more sweet, in our xile, than to behold those we most love, preede us, and reach the port of eternal life; to e them delivered from the dangers, which et surround us!"

I sighed, without being able to reply. Lonzo remained near me until sleep, caused y grief and exhaustion, came to repair my strength, and calm my mind. Remember-Hill was on the way to Rosline castle, and but a short distance from it, so that they there celebrated the funeral service over the body of the marquis before carrying it to the castle. I had not ventured to ask Lorenzo if he had made himself known to the duchess of Salisbury, his mother; and, as Matilda, Henry, Mr. Billingham, and myself, who alone were acquainted with his secret, were absent when the duchess arrived at Remember-Hill, he alone was able to inform me. I was soon enlightened on this subject.

Finding me, one morning, in the library, the duchess accosted me, saying, "You became acquainted with Lorenzo, the same time that Arthur did, do you know any circumstance of his life?"

"I know that he has not always been a Catholic, and that it is but five years since he lost his sight; for the rest, he is very mysterious and laconic on all that concerns him." The entrance of Lorenzo and Henry interrupted us.

Afterwards, meeting Lady Walsingham, I asked her if Lorenzo soon made the acquaintance of the duchess of S———. "He loves her even to veneration," she replied; "the most affectionate son could not have for her more deference and esteem. My mother, on her part, is singularly attached to him."

"Ah! who would not love this angel," added Henry, who was present; "his presence alone inspires peace and virtue." A few days after, Lorenzo urgently besought us to respect his secret; his resolution being invariable not to discover himself to his mother or sister.

CHAPTER XIV.

About this time, Lord Seymour, I made many strict inquiries to learn some information concerning you, and the other members of my family; but my search was futile. You had left the British isles, and your trace was lost, like that of a vast number of the partisans of the queen, Catholic as well as Protestant, who had expatriated themselves, rather than live under the government of her persecutors. Matilda begged me not to leave her, since her husband in dying had transferred to her his rights and my guardianship. I approached my eighteenth year; I felt the need of having guides and true friends to strengthen my new faith, and I promised Matilda never to separate

myself from her family, except to embrace some state, if Providence should call me to it.

A short time after, we received a letter from Spain. The duke of Medina, (brother of the duchess of Salisbury) entreated her to come to Spain, to receive his last sigh; to bring with her his nephew, Arthur's son Edmund. This letter renewed our grief. The duchess, whose health was feeble, could not resolve to remove from her beloved Caroline; the latter's young children detained her in Scotland. The duchess requested Matilda to go with Edmund, and gave her a letter in which she informed the duke of Arthur's consoling death, and of the perfect reconciliation of the two families of Walsingham and Rosline. Henry consented to accompany Matilda, and proposed to Lorenzo and me to join them in their journey. All was regulated agreeably to the wishes of the duchess of Salisbury. Lorenzo said that he would follow me to the end of the world. We now thought only of our departure.

In taking leave of me, the duchess said, smiling: "You are taking from me the adopted son of my heart, your friend Lorenzo. Heaven alone knows the good this angel has done me. I never knew nor practised my religion well until Providence guided me to him. Every evening," said she, "he comes to say the chaplet in my room, after the family prayers. He has asked me to continue it for him until his return. This practice has become so agreeable to me that I shall never leave it off. Recommend me from time to time, to his prayers, for I should be sensibly afflicted to be effaced from his memory."

Lorenzo, who was writing near a window, and whom she supposed inattentive to our conversation, turned quickly towards us, "live, yet forget you?—that is impossible for Lorenzo!" He leaned his head over the paper, to conceal his emotion. Although blind, Lorenzo wrote regularly, by means of little pieces of wood, which he had formed while at the galleys, and which, placed under his paper, prevented him confounding the lines. This was his favorite occupation, since he had not to fear that his writing would be recognized; lord Arthur, alone, of all his family, having corresponded with him.

We left Remember Hill. Richard, who preferred the service of Matilda to any independent situation, followed us. We shuddered in passing through Edinburg; the recollec tions excited by this place rent our hearts.

We stopped at Glasgow, where Matilda ha some business to transact with her banke The latter had written to her that a poor man who had lately embraced the Catholic religion finding himself destitute of every thing, an attacked by a mortal illness, had claimed he assistance, in the name, and on the part o the marquis of Rosline. "In fulfilling you orders, my lady," continued the banker, " have always sent him some aid."

Matilda wished to learn further, and we dis covered that this miserable creature was h who had terminated the life of our belove Arthur; that touched by his last words, an by Lord McDonald's abjuration, he had em braced our religion, abandoned his odiou office, and that, falling sick, from destitution he had implored the generosity of the marqui of Rosline's widow.

Matilda trembled at these details, which recalled such frightful scenes. "Give him every necessary care," said she, "assure him a maintenance, and all that his condition calls for." "If we should go to see him," said Lorenzo, to Matilda, "our presence would console him, and strengthen him in the faith."—"See him!" I exclaimed, "him, the murderer of Arthur! Do not you go, my dea Sidney," said Lorenzo, with his unalterable mildness. "For me, I shall have myself conducted thither. I will tell him that I am the brother of the marquis of Rosline, and that he has become mine, in professing my faith. This holy religion pardons all, forgets every thing, and loves the unfortunate, even in situations, where nature feels the greatest disgust and horror."

"I will guide and accompany you there, Lorenzo," added the generous Matilda; and they immediately went. I accompanied them. We were introduced into a poor little room, or rather loft, where we found the object of our search in the most frightful misery.

Matilda knelt before him.—"You do not know me," said she. "I am the widow of the marquis of Rosline. This young man is his brother, and that other is his best friend; bless God for his mercies. The prospect of a happier life is opened to you; faith is the pledge of endless felicity."

She was so pale, that I thought her about

faint.—"Oh! mighty God," said poor Wil-
am, "where will your goodness end! An-
el of peace, I do not deserve this; my sight
ust fill you with horror!"

He took the hand of Matilda. My blood
oze in my veins at the thought that that
me hand——. Great God! how heroic and
iblime is Christian charity!

Matilda's presence was more salutary to
oor William than her benefits. She had him
rried to a more comfortable apartment, and
nt for a clergyman and a physician.

He supplicated so earnestly for her return the
ext day, that she deferred her departure from
lasgow, expressly to grant him this consola-
on. We assisted at his viaticum, an hour
ter which he expired, full of gratitude, faith,
id repentance. "Arthur's prayer has been
eard," said Matilda. "O! Lorenzo, how
uch I owe to your Christian advice!"

We embarked for Fontarabia. The voyage
as very perilous. We had already endured
vo tempests, when a third, almost within
ght of port, threw the vessel into the greatest
nger. Despairing to save the cargo, the
ptain retreated to the long boat with many
the passengers, among whom were we:
id a few minutes after, the vessel, already
jured, was buried under the waves. We
epared ourselves for the same fate. The
rge number of persons who crowded the
ng boat, exposed it to the same danger.
hey inhumanly, but of necessity, repulsed
e unfortunate creatures who swam to join us,
ntenting themselves with throwing planks
ropes to support them above the water.

A young German solicited in vain to be re-
ived on board. The captain opposed it with
mness. "I pray you," cried out the unfor-
nate man, "if it be true that Catholics are
charitable, have pity on a soul on the point
embracing the faith. Alas! I have left my
untry and relatives for this motive alone,
id I am about to perish without being in-
ructed and enlightened." "If that be true,"
plied one of the rowers, "the desire is as
od as the act. Be tranquil!" In saying this,
repulsed him rudely with his oar.

"Take him in," eagerly cried Lorenzo, who
id heard these words, "I will yield my place
him!"—and he was about to precipitate
mself into the sea, when I was so fortunate
to arrest him.

The captain, touched with such heroic devotedness, and sublime virtue, could no longer resist. The sea appeared to grow calm, and the tempest to cease. He consented that we should receive the young German into the boat. We gave him every attention, and he could not find words to express his gratitude. His expression had a mixture of mildness and sadness difficult to describe.

The remainder of our voyage was happy, and we arrived the next day at Fontarabia. The young German became much attached to Lorenzo, and it pleased him to repeat that to him he owed his life. He appeared to have received a distinguished education. He spoke English very well, and interested us extremely. We induced him to travel with us, and to give us his confidence.

Our friendly advances and affection, seemed to make the deepest impression upon him. "Ah, if you knew," said he to Lorenzo, "how bitter life is to me, you would be surprised at my efforts to preserve it; and God knows that I cherish it only to know Him, to serve Him, and to sacrifice it to Him."

These words sensibly affected me. I entreated him, if my request were not impertinent, to open his heart to us, and to relate the circumstances, which had preceded, and had given birth to his lively desire to embrace the truth. He sighed mournfully, and acceded to my request.

CHAPTER XV.

"My father," said Oswald, "was a minister of the Protestant religion, and very zealous for his faith. He was a widower, had no child but me, and he educated me with the greatest care. He had given me, for a companion, his nephew Adolphus, (son of his brother, who had, in dying, consigned him to my father's guardianship). My uncle had, further, entreated that Adolphus might be brought up at my father's house, because, his wife being a Catholic, he feared that she would strive to weaken a religious belief, which was not her own.

"Adolphus, a little older than myself, became my idol. Our tastes and our sentiments were the same. I loved nothing as I loved him. His mother came often to our house, for my father observed towards her, all the attentions and politeness, which worldly policy prescribes. She lived in the practice of the

most exalted piety; offering daily to God her repentance for the faults she had committed during her life, and breathing ardent wishes for the conversion of her son.

"We lived seven years together. My friend approached his twenty-second year. His health being delicate retarded his studies, and still, with increasing years, declined. The waters of Wisbaden were prescribed for him, and we set out for them. His mother, seeing that my father did not wish her to accompany us, journeyed alone, and remained in the town whilst Adolphus inhabited it.

"My expectations were disappointed. No hope was entertained of his recovery. One day, (I shall never forget it), my father was absent from home. We were alone, when Mrs. ——, (Adolphus' mother) called, and profiting by my father's absence, spoke earnestly to her son of his religious opinions. She told him that his life was in danger, represented to him the importance of an eternity of happiness or misery, and spoke of the novelty of the sect, which had gone out from the Catholic church.

"Adolphus was naturally mild and docile towards his mother, whom he loved and respected; but upon the subject of religion, which she had often before essayed without success, he was inflexible. Neither her prayers, nor tears could move him. I was so affected that I joined my entreaties to hers. He cast upon me an indignant glance, and threatened to inform my father of it. 'I love my religion,' said I, smiling, 'and nothing can seduce me from it; but I do not see why you refuse to your mother's tears, the poor favor she asks. What harm can there be in asking God to enlighten you, to make known to you the truth, and entreating him not to let you die in error?'

"Adolphus was appeased. 'That prayer would imply a doubt,' said he, 'and besides, whatever happen, I will never change my religion.' 'Oh! my dearest Adolphus!' exclaimed Mrs. ——, 'these last words condemn you. The sincerity of those in error is their only excuse before God; but if a doubt presents itself, and through human respect, you reject it, your conscience becomes your accuser.' This reply struck me; the tone in which it was said, made me shudder. 'In mercy,' resumed Adolphus, 'do not trouble my last moments.' This courageous moth triumphing over the violent combats, to whi nature delivered her heart: 'What tim piety,' said she, 'must that mother have, wh seeing her child sleeping at the edge of a pre pice, and ready to fall, uses not every effort snatch him from it, for fear of troubling h fatal repose!'

"The entrance of my father, whom we d not expect until the following day, interrupt Mrs. ——. Although he might have attribut our tears to the condition of the dying Ad phus, he suspected another cause, and ask to be left alone with his ward. 'No,' sa the weeping mother, 'I will leave him more. He is my son! Who shall dare sep rate me from him?'

"Adolphus rose up in his bed, and thro ing his arms round my father, I heard him s in a whisper: 'I am uneasy. I fear that m religion is not sufficient for salvation. Rea sure me.' My father frowned, and indi nantly reproached him with his weaknes spoke of the shame, which a change of re gion would cause his relatives, and menac him with all his anger, if he presumed to pr pose such thoughts to him; 'which could on be,' he added, 'the reveries of his mother a the fruit of her perfidious counsel.'

"Adolphus was silent. Mrs. —— seiz his hand, and no longer dissembling, she spo to him openly before my father, who, wi difficulty restrained himself. Never shall th terrible scene be effaced from my memor Mrs. —— supported her entreaties, with stro and conclusive reasonings, and spoke with the mildness and tenderness of a disconsola mother. My father, on the contrary, I a forced to acknowledge, used no discretion, a argued with all the vehemence with whi Protestant ministers usually accompany th exhortations. He strove to dazzle Mrs. — by subtle and specious sophistry, which s repelled by two or three principles only, which she was satisfied incessantly to retur the necessity of reflection, the danger of t new ideas, and of retaining them when G instils a doubt of their truth. She afterwar supported her position by the fact that all t sects admit the security of the Catholic fait and attacked my father by this same argumen which condemned his hatred of the Cathol church.

"Adolphus preserved an unbroken silence. [is mother then conjured him, for her peace f mind, to say only the prayer she had en- eated of him, to ask God that he would deign) enlighten him, and not permit him to die in false belief.

"My father hastily interrupted her, and ardening my unhappy friend, dictated to him profession of faith, according to his views. Irs. —— seeing that he had but a few hours) live, cast herself on her knees, near his bed. Iy father took her in his arms and conveyed er by force, to an adjoining room, under pre- xt of sparing her the sight of the last mo- ıents and death of her son.

"My father returning abruptly, tore from im a last protestation of fidelity to his belief, ıd received his last sigh: They bore me way from the chamber. I was so struck, so gitated by the loss of my only friend, that I mained a long time, in a state of mental and most physical insensibility. Mrs.——, whom loved as a mother, no more approached our ouse. I soon learned, that, attacked by a vio- nt fever, she lay dangerously ill. Nothing opped me; and despite the stern prohibition my father, I passed entire days with her, ıd attended her as the most affectionate son. Heaven will bless you, kind Oswald,' said ıe, the evening of her death. 'God will ılighten you, I am sure. Oswald, let me dulge the thought, in dying, that you will member me before God, when you shall have ecome a Catholic!'

"I promised her, bursting into tears, and I ssured her that I would delay no longer to xamine, thoroughly, the principles of her reli- on. She expired, after having received the craments of the church, with the most edify- g dispositions.

"I asked my father to place me at the uni- ersity. I was twenty-one years of age. I ged a wish to study law, but, in reality, y abode at my father's house, had become cessively painful. I remained two years at Frankfort, without being able to resolve upon the project which I had meditated on entering the university, and which I have at length executed. I suddenly decided to embrace the Catholic religion, which I had secretly studied at Frankfort; and certain of the persecution of my father (taught by the fatal example of Adolphus), I did not wish to expose myself to it, and determined to repair to Spain, to a distant relative of Mrs. ——, who would not refuse me his protection, and who was the better able to instruct me as he was bishop of B.

"You know the rest. But," continued Oswald, "what you cannot fathom, is the bitterness of an irremediable grief, which time, reason, faith, will only increase the more. To lose our friends for this life is but a passing evil, and the fate of humanity; but to think they may be lost for ever!—what power, human or divine, can soften a like affliction?"

"Our religion condemns no one, individually," said Lorenzo, "no one can pronounce that his brother is lost for eternity. We know that out of the church, there is no salvation; but many are they who, by a want of opportunity to learn the truth, innocently adhere to error, and thus are in spirit members of the church.

Oswald appeared less uneasy by these reflections. He told me that he had made a vow of celibacy, and that his intention was, (if God should give him grace), to enter the ecclesiastical state. We prevailed on him to remain with us, until he should have positive information from the bishop of B.

Some days after, he received a letter from the bishop, who loaded him with praises, and invited him, in the most affectionate manner, to come to his house, and promising to be his support, to be a father to him in whatever state he might embrace. It was not without regret that this interesting young man separated himself from us. He promised to write to Henry, and to give us through him frequent intelligence.

TO BE CONTINUED.

NIAGARA RIVER AND FALLS.

BY PROFESSOR DUCATEL.

CHRONOLOGY assigns the year 1658 as having produced the first authentic description of these celebrated falls. This description is contained in the "*Histoire de la Nouvelle France,*" by Charlevoix. Father Hennepin visited them in 1678, and it is remarkable that his account agrees with their present appearance in most essential particulars, excepting their height, which he repeatedly states to be six hundred feet. The Chevalier de Tonti, who accompanied him, corroborates his statements. The Baron La Hontan, on the other hand, describes them as seven or eight hundred feet high! whilst we know them to be in reality one hundred and sixty-four. The question arises, whence these extraordinary discrepancies in the former estimate of the height of these falls, even from what would be that of an ordinary observer at the present time. We are inclined to believe that they are occasioned by a very simple circumstance; namely, that in the days of Hennepin and La Hontan the falls were seen in their primitive, wild and secluded position. They were lofty as they are now, and even loftier *in appearance;* because the "square and compass" of civilization had not yet erected around them the buildings of man's hand, measured out according to prescribed rules, which in proportion as they aggrandize mankind, sink surrounding natural objects into comparative insignificance. When now we wish to make an estimate of the height of the falls, we have around us a number of buildings the elevation of which we know at least approximately. These are so many points of comparison, and we cannot go wrong but by a few feet; but when Hennepin saw them he saw nothing but their stupendousness, for which he had no adequate object of comparison in his own mind, for he says himself in his narrative: "It is true, Italy and Ireland boast of some such things, but we may well say that they are but sorry patterns when compared with this of which we now speak." To Hennepin's, Tonti's and La Hontan's eyes the falls did really seem from six to eight hundred feet high, whilst to us they have dwindle to a mere matter-of-fact of common admeasure ment. A confirmation of this may perhaps b found in the account published in 1722 by Mons. Borasseau, who says that the governo of Canada had, in the previous year, ordere his own son, with three other officers, to su vey Niagara and take the exact height of th cataract, which they accordingly did, with stone of half a hundred weight, *and a larg cord line,* and found it, upon a perpendicula one hundred and seventy-six feet! . . . . W know now the true height of our falls, and a beit not more than one hundred and sixty-fou feet, considering that it drains the surplus wa ters of four immense inland seas, that togeth with the hundreds of rivers, great and smal that flow into them, may be estimated to cov one hundred thousand square miles, and contain nearly half of the fresh waters on th surface of the globe, it is the most stupendou of cataracts, but, for the sake of geographic accuracy, we should not, like the common ru of people, represent it as *the greatest water-fa* in the world; for Baron de Humboldt inform us that the height of the great cataract of th Rio de Bogota, in South America, is abou eight hundred feet; that of Staubbach, in Swi zerland, is nine hundred feet. The riv Ache, in Bavaria, which rises in the cavern the glacier of Mount Tauren, runs through th valley of Achental, and, after reaching th gulf of Tauren, throws itself over an elevatio of two thousand feet. It has five great falls the last of which forms a most magnifice arch of waters, which is resolved into spra before it reaches the ground. The noise of th waters is so terrible that it is heard at the di tance of more than a league; and the curre of air produced by the descent of the water so violent that it drives back those who attem to advance towards the gulf: it is necessar therefore, to approach it by walking bac wards.*

* Encyclopædia of Geography.

Secondly, we may inquire what the geolo-ist has to say of this grand feature impressed pon the face of the earth, by the Falls of Niagara. Now the most striking feature in the opography of the country over which the iver flows, is the great difference of elevation etween the two lakes; the elevation of Lake Erie being three hundred and thirty-four feet bove Lake Ontario, the greater part of which ifference is overcome in the space of one mile rom the head of the rapids to the foot of the falls.

The physical characters of the river and falls ext determined by the nature of the geologi-al structure of the country over which they low, are: that the river from its escape out of Lake Erie has, for the first two miles, a very apid current; after which it flows on more ently, the channel gradually widening as far s Grand Island, where it is nearly two miles vide. At this island, the greater quantity of vater runs on the west side, and below it the iver expands to a width of nearly three miles, presenting the appearance of a quiet lake studded with small low islands. About one mile rom the rapids the river narrows and the cur-ent acquires proportional velocity; after which he rapids commence, and, in the distance of nother mile before reaching the falls, rushes on with impetuous velocity over a declivity of ifty-two feet, to the edge of the precipice, when it is precipitated from an elevation of one hundred and sixty-four feet. The river then lows through a chasm, the sides of which pre-sent almost perpendicular walls at the foot of which there are taluses formed by the falling of the rocks from above. The channel of the river is in some places less than two hundred yards wide, and in others nearly five hundred, whilst the breadth of the chasm across the top is generally twice that of the channel. The whole declivity of the bed of the river from the falls to Lewiston, a distance of seven miles, is one hundred and four feet, or fifteen feet to the mile, which supposes a great velocity; yet about a mile below the falls and where the channel is narrowest, the stream glides along with comparative quiet, while below this, at a place where the channel is broader, it is thrown into great confusion. Three miles down, the river turns suddenly to the west, nearly at a right angle, through a very narrow channel, and the current runs with such prodigious rapidity into a semicircular basin beyond as to cause the water to rise up in the middle ten feet above the sides, thus forming the whirlpool. Again, below this the current is more gentle and the water smoother, though the channel is narrower than above. Now, Mr. Hall explains the cause of both the regular and irregular appearances in the course of the river by referring to the nature of the rocks in the bed of the river. Thus below the whirlpool there are no hard rocks in the bed of the river, consequently the channel is deeper than where such rocks exist and the current gentler. At the whirlpool and above it, there is a hard rock (sandstone) at and near the level of the river, hence the channel is not worn so deep. After this hard rock has dipped beneath the surface, the channel is excavated in a softer material (shale), hence again the narrow channel and smooth water a mile below the falls. Near these, the higher beds of hard sandstone and limestone come to the level of the river and thus cause a wider shallow channel and more tumultuous water.* The great cataract itself owes its present condition to the nature of the materials over which it tumbles; being a superincumbent mass of more resisting rock (a compact limestone) overlying a stratum of softer material (shale), both nearly of equal thickness. And the rapids above the falls are produced by the river coming in contact, after scooping its bed out of more friable rocks (marls and shales) from its issue out of Lake Erie, with the upper thinner beds of the same rock forming the top of the falls. . . . . Most geologists are now convinced that the river has been the principal agent in excavating its own channel, from near the escarpment between Lewiston and Queenston to its present position at the cataract; and that the recession has been aided by the nature of the rocks known to be composed of alternately hard and soft strata. It is possible, however, that the original direction of the waters may have been determined, by some solution of continuity in the strata forming the escarpment; for Mr. Hall informs us in a note appended to his "Remarks," &c. previously referred to, that Mr. Roy, government engineer at Toronto, U. C., has found from levels made at several places between Lake Ontario and the Queenston heights, that

* "Remarks on Niagara Falls and the geology of the surrounding country." By James Hall in the Boston Journal of Natural History.

the crest of this escarpment constantly declines going westward from the river, while the base continues at the same elevation; and Mr. Hall himself says that there is a similar declination eastward towards Rochester amounting to about one hundred feet in eighty miles, so that the course of the river is actually upon or near the highest part of the escarpment. Supposing this inequality to have been produced by some force, as a contraction whilst, or an upheaving after, the strata became consolidated, there might, in either case, have been produced, a *vent* through which the original drainage of the country would be first effected; leaving the river subsequently to widen its channel in the manner before stated. Reverting once more to the topography of the country, we are told that a great portion of it for twenty miles north of the terrace bordering Lake Erie, is very level; but after leaving this level, the ascent is gradual to the north until it reaches the edge of the great escarpment of Lewiston and Queenston, where its elevation is thirty-eight feet above the level of Lake Erie. Now there is a remarkable evidence that the waters of the Niagara once extended much nearer to the Lewiston escarpment than they do at present; and this is the lacustrine or fluviatile deposit on the north side of Goat Island, together with others found by Messrs. Hall and Lyell at several places on the east side of the river, and which Mr. Hayes had previously indicated to occur on both sides.* In order then to raise the waters to a sufficient height to allow these deposits to be made, there must have been a barrier to retain the waters far towards Lewiston. It is not to be concluded, however, that at any one time there has been a perpendicular fall equal to the whole height—namely, three hundred and fifty feet—of the escarpment at Lewiston. The presumption is that there was a succession of falls determined by the more or less facility in wear and tear of alternate beds of hard and soft rock, until by the increasing retardation of the highest cataract in proportion as the uppermost hard limestone thickened in its prolongation southwards (the lower falls continuing to recede at an undiminished pace) the limestone having the same resistance to overcome as at first, they coalesced into one.

* Silliman's Journal, vol. xxxv, No. 1, referred to by Mr. Hall.

This, Mr. Hall tells us, would happen afte the falls had retreated about three miles, o nearly to the whirlpool.* But here we mus stop to consider another feature in the chasn of the river; being a remarkable excavation embracing about two acres, cut out literall and perpendicularly in the rock on the righ side of the river about half a mile below th whirlpool, and known as the Devil's Hole Mr. Lyell thinks that the form of the ledge o rocks at this place, and of the precipice whic there projects and faces down the river, prove the falls to have been once at this point. From these considerations it is evident tha geologists have satisfactorily explained the re cession of the river to its present position a the falls. We are indebted to Mr. Hall for th most lucid exposition of the facts connecte with this view of the subject.

Thirdly; admitting the recession of the fall to have taken place in the manner described i the preceding paragraph, the next questio that suggests itself is: What has been th average rate of this recession; and what lengt of time did it take to bring the cataract to it present position? Although this question i very generally and most naturally asked, a moment's reflection will convince every on that it is unanswerable. As to the *rate* of recession, in the midst of a number of fortuitous

* Mr. Lyell in endeavoring to trace the series o changes that have taken place in the region of Lake Erie and Ontario, referring, first, to a period of emergence, when lines of escarpment like that of Queenston and valleys like that of St. David's, were excavated; secondly, to a period of submergence when those valleys and the cavities of the present lake-basins were wholly or partially filled up with the marine boulder formations; and lastly, to the re-emergence of the land during which rise the lake ridges were produced and the boulder formation partially denuded, goes on to show how during the last upheavel the different lakes may have been formed in succession; and that a channel of the sea must first have occupied the original valley of the Niagara, which was gradually converted into an estuary, and then a river. The great falls when they first displayed themselves near Queenston, must, according to Mr. L., have been of moderate height, and receded rapidly, because the limestone overlying the shale was of slight thickness at its northern termination. On the further retreat of the sea, a second fall would be established over low beds of hard limestone and sandstone, previously protected by the water; and, finally, a third fall would be caused over the ledge of hard quartzose sandstone which rests on the soft red marl seen at the base of the river cliff at Lewiston. These several falls would each recede farther back than the other, in proportion to the greater lapse of time during which the higher rocks were exposed before the successive emergence of the lower ones.—*London Literary Gazette, ubi supra.*

† London Literary Gazette: sitting of the Geological Society, January 4, 1843.

rcumstances to be taken into consideration, ıere are only two determinable "landmarks" ıat might furnish elements of calculation, amely, the dip of the strata of rocks and the scent in the bed of the stream; "both to-ether tending to bring the strata down to the vel of the water as we progress southward." 'he bearing of this fact upon the rate of re-ession is obvious; "for while a hard mass emains at a considerable height above water, vith a soft one below, the excavation of the ofter one, and the undermining of the upper ard one, tends to the recession much more apidly than if the whole were of uniform haracter;" and contrariwise, the undermi-ing process would be suspended whenever ıe hard mass came to the level of the water vhich would bring about a period almost sta-onary. Mr. Hall informs us that "there are arious proofs of this halting, both in the form f the chasm below the present fall, and from ıe fact that the lower limestone still remains ı place, for it is seen that having passed a ew feet beneath the water at the cascade it upports large fragments of the upper lime-tone fallen from above." I do not believe vith this gentleman that any "systematic sur-ey and triangulation of the form of the cas-ade and the establishment of permanent narks of reference for future observers," vhereby to determine the rate of recession can e made; unless, indeed, carried out for a very ong, nay almost indefinite period of time. As to the assertion of the old residents at the alls, that the recession has been about fifty yards within the last forty years, it cannot be relied upon. It follows that if we have not been able to determine the rate of recession, it s equally impossible for us to assign the lapse of time it has required to bring the cataract to its present position, at least according to our ordinary modes of computation. But when we refer to the geological phenomena apparent in the basin, between Lakes Erie and Ontario, one of which, namely, the existence of fluvia-tile deposits has already been alluded to, we may still arrive at certain not uninteresting conclusions. Thus Mr. Lyell in course of in-vestigations made by him in June, 1842, found a fluviatile deposit, similar to that of Goat Is-land, on the right bank of the Niagara, nearly four miles lower down than the great falls. This deposit is composed of horizontal strata of sand and gravel, about forty feet thick, plentifully charged with shells of *recent* spe-cies, and is placed on the verge of the preci-pice overhanging the river. It is bounded on the inland side by a steep bank of boulder clay, which runs parallel to the course of the Niag-ara, marking the limits of the original channel of the river before the excavation of the great ravine. Another patch of the sand with fresh water shells was found on the opposite or wes-tern side of the river, where the Muddy Run flows in about half a mile above the whirlpool. From the position of the strata in these depo-sits, it is inferred that the ancient bed of the river, somewhere below the whirlpool, must have been three hundred feet higher than the present bed, so as to form a barrier to the body of fresh water in which the various beds of fluviatile sand and gravel, above mentioned, were accumulated. This barrier was removed when the cataract cut its way back to a point further south. Mr. L. also remarks that the manner in which the fresh water beds of the whirlpool and Goat Island came into immedi-ate contact with the subjacent limestone, shows that the original valley of the Niagara was shaped out of limestone as well as drift; and that thence the rocks in the rapids above the falls had suffered great denudation while yet the falls were at or below the whirlpool. . . . Further, an ancient gorge, filled with stratified drift, which breaks the continuity of the lime-stone on the left bank of the Niagara at the whirlpool, was found to be connected with the valley of St. David's above three miles to the north west. This ancient valley appears to have been two miles broad at one extremity, where it reaches the great escarpment of St. David's, and between two or three hundred yards wide at the other end, or at the whirl-pool. Its steep sides did not consist of single precipices, as in the ravine of Niagara, but of successive cliffs and ledges. After its denuda-tion, the valley appears to have been sub-merged, and filled up with sand, gravel, and boulder clay, three hundred feet thick. An-other fact is, that bones of the mastodon were found on the right bank of the river near Goat Island associated with shells of *recent* species; that is, shells the same both in genera and spe-cies as those now inhabiting the river and lakes. Whence it may be concluded that the present channel of Niagara is of recent *geological* date.

Finally; what is to be the final consummation of the grand cataract of Niagara? Allowing the recession to go on as it is now doing, it is not difficult to predict the changes that will supervene. But I cannot do better than answer this question in Mr. Hall's own words. "The lower half of the rock at the cascade, or about eighty feet, is of soft shale, the limestone above being of equal thickness; higher still is about forty feet of limestone in thin beds, forming the rapids. . . . Now these beds dip to the south at the rate of twenty-five feet in the mile, and the declivity of the bed of the river is about fifteen feet in the mile, from the falls to Lewiston. It follows, therefore, that as the falls recede, there will be a less amount of shale above water, owing to the dip, and to this must be added the amount of declivity in the river bed, both together making forty feet. So that when the fall has receded one mile, the surface of the water will stand at a point in the shale half way between the present surface of the water and the bottom of the limestone. Going on at this rate for another mile would take away from the fall forty feet more of the shale, so that the surface of the river would stand at the base of the limestone. The cataract would then have a solid wall of limestone to wear down, the river beneath protecting, in a great measure, the undermining action upon the shale. During this time, and at the end of the first mile, the falls would have arrived at the present site of the commencement of the rapids, and thus about forty feet more of limestone would be added to the height; unless from its thin bedded character it continued to recede faster, and thus continue a rapid. In this case, there would be a fall of one hundred and twenty feet at the end of the first mile; and one of eighty feet at the end of the second mile. . . . At this period, then, we are to contemplate the cataract of Niagara as having receded two miles, the shale having disappeared beneath the river, and the cascade presenting a solid wall of limestone eighty feet high, and a rapid of forty or fifty feet beyond. The recession would then go on very gradually, and so soon as masses from the cliff have fallen down to fill up the river bed, as they inevitably will in a great measure, then the base will be protected so effectually that little influence will be exerted by the force of the water. Eventually, however, the cliff will be broken dowr and huge fragments piled below, until th cataract will be nearly lost amid them. Thi state of things will continue for a long time the height gradually diminishing, till the rive has cut its way back for two miles furthe when there will be no thick bedded limeston above water, and the higher beds will form rapid as before. This point of meeting, be tween the surface of the river and the top c the thick bedded limestone, will be about on hundred feet lower than the summit of th present cascade, and as there will be forty fee of rapids in the thin bedded limestone withi a short space, as there now is, it follows tha there will be added to the descent of the rive beyond the rapids, one hundred feet more tha at present, as the surface of the limestone ha dipped to that amount. The whole fall in th river at that time, from Lake Erie to the poin of junction between the limestone and wate below the rapids will be about one hundre and sixty feet. The distance between thi point and Lake Erie is occupied by nearl uniform soft layers, and after a partial wearin down of the limestone forming the rapids, th descent will be equally distributed over th whole extent of sixteen miles, giving a uni form declivity of about ten feet in the mile or one-third less than the present declivity ir the bed of the river from the fall to Lewiston From the nature of the bed of the river fo fifteen miles below Lake Erie, it may be doubted whether this rapid descent along the whole distance would be continued; for the stream, having no heavy blocks of rock to remove, would keep its channel clear with a far less declivity; and should this prove the case here, we might still have a fall of a few feet, at the outlet of Lake Erie, over the limestone (that forms the bed of this lake). Whether such a fall would occur at the outlet of Lake Erie depends on the solution of the problem regarding the required declivity in the bed of the river below the lake. Which ever way it may occur it will make no material difference in the great result, which will be either a continuous rapid stream from Lake Erie to Lewiston, or a rapid stream, with a fall at the outlet of Erie. If present causes continue to operate as now, such will be the consummation, the finale, of the grand cataract of Niagara."

INTELLIGENCE.

FOREIGN.

Rome.—Extract from a letter, dated Rome, April th, 1844.

We have just passed through the functions of holy eek. I did not see much of them except in our n church, where, although on a less showy scale, ey are performed with an exactness and solemy, which to a foreigner, make them very rerkable. Our repository is considered one of the st beautiful and devotional in the city. I have en only a few of them: but I believe that genely the appearance of them is very different from at it is with us. They are commonly called pulchres, from association with the melancholy coming to the day: and, in accordance with the me feeling, instead of being made cheerful and y, with flowers and delicate hangings, the study ems to be to give them a cast of sadness.

I visited that of the Pauline chapel in the Vatin. It consisted simply of a large pyramid rising hind the altar, and entirely covered with candles, ving only a narrow passage up the side, for the acon to ascend with the chalice. On the summit s a small altar, in the form of a sarcophagus or cient tomb, and on this was placed the tabernacle, a simple square form, with no canopy, but with o large conical candelabra above it, which cometed the pyramid. All the candles were lit; the indows were closely curtained, and the severe nplicity of the splendid pile, with the silence and lf obscurity of the rest of the chapel, gave a irit of solemnity which it was almost impossible resist. We had already too been disposed for it; r along the magnificent stairway, and in the ducal ll, which was also half-darkened, we had passed nong groups of soldiers, some standing guard in lence, others talking scarce above their breath, d all with their arms reversed, as in mourning. had perfectly the air of a palace whose master as lying in funeral state.

At the opposite extremity of the same ducal hall, the entrance to the Sixtine chapel. At the time our visit, the holy father and the cardinals were tending at the mass of Good Friday. We went ere for a short time, but the crowd was too great r us to witness any thing. We heard the conlusion of the Passion, which was chanted by three acons as on Palm Sunday. In the part of the ultitude, the whole choir of singers unite, and the rangement is much admired for the happy representation of numerous and discordant voices; yet, all blended in a simple harmony.

To return to our own repository—the spirit and the effect is the same as in the others; but the manner of producing it is almost the reverse. No candles are seen, but those of two candelabra at the outer corners of the recess; the others are hidden, so as to illuminate without appearing. Upon the altar is a large glass shrine, containing nearly a full sized representation of our Saviour's lacerated body in the tomb. Upon this rests the simple square tabernacle, with no other decoration than a bass-relief upon the door. Against the wall behind, is a large cross, with the instruments of the Passion, giving out rays of light, and on each side, upon small screens that stand out, are angels among the clouds, mourning over the death of Christ. The arrangement, in itself, might be called theatrical, but the absence of all gaudiness, the subdued, pale cast of the paintings, and even the simplicity of the whole together, produces an effect most congenial to the soul that would mourn in quiet over the sufferings of her Saviour.

Our Tenebræ also is moving, to one who attends it; but there is nothing peculiar in it to be described; it lasts about two hours and a half. On Saturday, the Prophecies are *sung* from beginning to end, and though we had no blessing of the water, we were in church from seven o'clock till half past ten. At the Gloria, we could not ring any other bell than the small ones in the church. It is forbidden, under pretty severe penalties, to ring any public bell, until those of St. Peter's announce that the Gloria is commenced in the Sixtine chapel; at that moment, a cannon at the castle gives the signal to the whole city; and all the bells of some five or six hundred churches, and I know not how many of convents, chapels and oratories, peal out as loud and as merrily as the arms of the ringers can make them; and the racket is long kept up, by the boys firing muskets and fowling pieces at their doors.

On Easter night we witnessed, from a distance, the far famed illumination of St. Peter's. Though it seems to me, I spoke of it last year to sister H.; yet, I cannot forbear telling it again; for its charming effect the second time, surpassed my recollection of it, as much as the first view surpassed my expectations. But first let me give you a little calculation which perhaps has occurred to your own mind. From the time I was a child, I have—

I suppose very naturally—in trying to conceive great heights taken Washington's monument for a standard. Once as I stood in St. Peter's, and looked straight up at the frescoe painting in the ceiling of the dome, I found myself almost, unconsciously, forming a comparison, and judging that the clear distance up to the top, must be pretty nearly equal to the height of our monument. A moment's reflection on facts and figures, showed me that the *base* of the dome was as high above the pavement on which I stood, as the platform around the top of the monument is above the ground: so that the great architect has well fulfilled his promise that he would hang the pantheon in the air, for he has hung it at a noble height. As for my measurement, were the first monument complete, a second might be built on the top of it, only leaving out the square base, and it would not quite touch the ceiling at which I was looking: this is for the interior. Above this rises the little cupola or lantern, which is itself as high as a lofty palace, and with the great copper ball and the cross above, makes up one hundred and forty-five feet more. That is to say, from the pavement of the church to the top of the cross, the height is only twenty-seven feet less than would be three Washington monuments, built one on top of the other. Look up now, and fancy their appearance, and you have one element of the grandeur of St. Peter's dome. For its breadth, the interior diameter is one hundred and forty feet clear; you can compare it with the cathedral, or any space of which you know the measure. Figure then to yourself such a dome, raised up in the air to such a height, and of a form so graceful and light that it hardly seems to press upon its columns; and the still more light and airy cupola on the top, with the globe surmounted by the triumphant cross: then add the two twin cupolas at its side, which set it off like smiling, tiny children, around their mother's chair: and now, you either have some idea, or are persuaded of the impracticability of getting any idea of St. Peter's dome.

On Easter night, the whole exterior of the edifice, from the summit of the cross down to the ground, and the whole of the grand colonnade, around the piazza, is illuminated. When dark closes in, it is found already lit with paper lanterns, arranged along the ribs of the domes, and along the columns and architectural divisions. At some distance, it gives the appearance of continuous lines of soft white light; and as all around is dark, it is a beautiful opportunity to admire anew the wonderful elegance of the architecture, when every curve is so distinctly and luminously traced upon the blackness of the night: so grand and yet so delicate, and so mysterious, those lines of fire in the midst of darkness, that I felt as if some charm had come over me, and I was seeing the realization of some fairy tale. But, of a sudden it changes.- At an hour and a half after sun-down, the cloc strikes for one o'clock at night: at that instant the is a commotion, a change of some kind beginning but what it is, where it began, what is the natu of it, what it is going to do, there is no judging, f in ten seconds it is done, and the whole buildin seems covered with a sheet of red glaring flam The effect is magical, and the wonder still increas when you consider the immense and varied surfac which is changed so instantaneously.

"For a while it looks like an immense furnac glowing and fading and glowing again, as the win plays around it; afterwards, as the first flare die away the lines again come out distinct. But a the little lanterns have been exchanged for grea blazing lamps, the light continues to be brilliar and almost dazzling; and at a distance the dancin of the flames, makes it twinkle and sparkle as i there were millions of diamonds behind it. It i said that the cross is watched for on this night, an clearly seen, far out at sea. What a sight for Catholic sailor in a stormy night!

"Above, I have corrected an impression, wit regard to the height of the pillars that support S Peter's dome; because the pillars strictly do no extend up to the dome, but they support that larg "*drum*," on which the dome really rests. Thei exact height I do not know, but the grand canop over the altar is ninety-six feet high, and from th gallery which runs round the foot of the drum, w saw the cross on top of that canopy down belov our feet. For the size of the pillars—they tell a anecdote here, of a small community of foreig monks who came to Rome, and begged the Holy Father for a piece of land to build a convent. Af ter he had long resisted their application, they urged so strongly the fact of their being few, tha the smallest possible lot would content them, tha he at last, whether at their suggestion or his own consented, for the sake of a joke, that they migh have as much as was occupied by the base of one of the columns of St. Peter's dome. They took him at his word, measured the spot exactly, and on an equal space of ground, managed not only to build a convent, but a church in front of it, and save enough for a little garden! It is a very handsome edifice upon the Quirinal Hill; and whether the anecdote be true or not, it is said that the measurement is correct.

"But after all, it is not the size of St. Peter's that makes its real grandeur: for I believe that Michael Angelo intended to make it in one dimension, smaller than it really is; and it is very commonly judged that the effect would have been to increase both its beauty and its grandeur. Its real wonderfulness then consists in the elegance of its construction, the harmony of its parts and the pro-

usion and beauty of its ornaments, chapels, tombs, pillars, statues, cornices, mosaics, bass-reliefs and precious marbles, in such number and variety that it really bewilders—and the best of all, is the feeling with which a Catholic, from three thousand miles away, can look on that magnificent monument of religion, and say, 'This was built for *me*.'"

Statistics of the Catholic Church in Great Britain.

ENGLAND AND WALES.

Bedfordshire Churches and Chapels	1
Berkshire	5
Buckinghamshire	2
Cambridgeshire	3
Cheshire	14
Cornwall	4
Cumberland	9
Derbyshire	9
Devonshire	8
Dorsetshire	9
Durham	17
Essex	7
Gloucestershire	7
Hampshire	13
Herefordshire	3
Hertfordshire	2
Kent	14
Lancashire	95
Leicestershire	15
Lincolnshire	12
Middlesex	24
Monmouthshire	7
Norfolk	8
Northamptonshire	5
Nottinghamshire	3
Northumberlandshire	21
Oxfordshire	7
Shropshire	14
Somersetshire	12
Staffordshire	32
Suffolk	6
Surrey	7
Sussex	7
Warwickshire	19
Westmoreland	2
Wiltshire	3
Worcestershire	13
Yorkshire	58
Isle of Man	1
Guernsey	1
Jersey	2

SOUTH WALES.

Brecknockshire	1
Glamorganshire	2

NORTH WALES.

Caernarvonshire	1
Denbighshire	1
Flintshire	2

Total of Chapels in England and Wales, 508.

SCOTLAND.

Aberdeenshire Churches and Chapels	10
Argyleshire	3
Ayrshire	1
Banffshire	11
Caithness-shire	1
Dumbartonshire	2
Dumfriesshire	2
Edinburghshire	4
Forfarshire	1
Inverness-shire	17
Kincardineshire	1
Kirkcudbright	3
Lanarkshire	3
Linlithgowshire	1
Morayshire	2
Peeblesshire	1
Perthshire	2
Renfrewshire	3
Ross-shire	1
Stirlingshire	2
Wigtonshire	1

Total of Chapels in Scotland, 72; *besides* 27 *stations where divine service is performed.*

Grand total of Catholic Churches and Chapels in Great Britain, 580.

CATHOLIC COLLEGES.

In England there are eight Catholic Colleges, viz.

St. Edmund's, Hertfordshire.
St. Peter's, St. Paul's, St. Gregory's, } Somersetshire.
Stonyhurst, Lancashire.
St. Mary's, Staffordshire.
St. Cuthbert's, Ushaw, Durham.
St. Lawrence's, Yorkshire.

In Scotland one, viz.

St. Mary's, Blairs, Kincardineshire.

CONVENTS.

London District	10
Central	6
Western	5
Lancashire	1
Yorkshire	2
Northern	1
Scotland	1
Total	26

MONASTERIES.

Central District	3

Missionary Priests in Great Britain.

ENGLAND.

London District	133
Central	122
Eastern	34
Western	63
Lancashire	158
Yorkshire	63

Northern	57
Wales	23

Total in England, 653, including Priests without any fixed mission.

SCOTLAND.

Eastern District	20
Western District	35
Northern District	26
St. Mary's College, Blairs	5
Total in Scotland	86

Grand total of Missionary Priests in G. Britain, 739.

TURKEY.—*Constantinople.*—There are at present in this capital of the Turkish empire fifteen "Sisters of Charity" connected with the mother-house of Paris. They have upwards of five hundred children under their charge, composed of Christians, Jews, Armenians, Greeks and Mussulmen. About twenty thousand poor and sick of all sects and nations have found relief from their charities, and a great number of Christians have been bought by them from Turkish oppression and set at liberty.

AFRICA.—*Egypt.*—Mehemet Ali has given the French Lazarists a vast tract of land, and abundant materials for the erection of a college. The same zealous missionaries have commenced to see their efforts crowned in Abyssinia: new churches have been lately erected at Sennaar, Kartour and Gondar. Two Abyssinian priests were converted to Catholicity, and more were expected to follow soon. The only real opposition our faith meets now in Abyssinia is from the part of the despot Abouna, who styles himself archbishop of Abyssinia, and has reached the twentieth year of his age.

DOMESTIC.

ARCHDIOCESS OF BALTIMORE.—At the second semi-annual meeting of the Maryland Catholic Society, the following appropriations were made:

To Laurel Church, Prince George's Co.	$ 25
To the Male Asylum attached to St. Vincent's Church, Baltimore,	$ 25
To Male Asylum, Washington City,	25
To Rev. Mr. Ried, of Harford Co.	25
To each of the Sinking Funds of the Catholic Churches of Baltimore, $10.	40
	$140

DIOCESS OF PHILADELPHIA.—*Riots.*—On Friday, the 5th inst. information was communicated by letter to the pastor of the church of St. Philip Neri, Southwark, that it would be attacked on that evening. Having already taken some measures of precaution, with the approbation of Major Gen. Patterson, and authority having been received from his Excel. the Governor, to form a company for the protection of the church, some fire-arms were procured, and introduced into the basement in the afternoon. This was an occasion of a gathering of persons in front of the church, who industriously reported that a design on the lives of citizens was entertained. The sheriff was soon on the ground, and to remove all apprehension, took from the church the arms. A committee from the mob was allowed to search it thoroughly, and clear it of all fire-arms. The church, however, continued to be besieged by the mob, but no attack was made. On Saturday evening General Cadwallader attempted to disperse the mob, and on their refusal ordered the military to aim, but Charles Naylor, the late Whig member of Congress from the Third District, cried out, *Don't fire!* and the military did not fire. Mr. Naylor was put under arrest, and detained in the basement of the church until Sunday, at 11 o'clock A. M., when the mob having obtained from a vessel lying at the wharf two pieces of ordnance, brought one piece to the front of the church, and with a battering ram beat down one of its doors, and carried away Mr. Naylor in triumph. The Captain of the Montgomery Hibernia Greens, with a very small force, had been left in charge of the church and of the prisoners, about thirteen having been put under arrest, who were, however, discharged by the magistrates. A small body of the Markle and Mechanic Rifle companies were sent to his aid. The mob clamored for the dismissal of the Montgomery Hibernia Greens, and promised to let them pass unmolested, threatening destruction if they continued to defend the church. Seeing themselves entirely unsupported, they consented to leave it, and came forth, not with reversed arms, as some papers have misstated. They had not proceeded far, when the mob assailed them, and they defended themselves by firing as they retreated; but, overpowered by numbers, they at length broke, each one seeking to save his own life. Robert Gallagher, a private, sought refuge in a house in Small street, and was pursued and inhumanly beaten almost to death. The mob, with a battering ram, broke down the wall, lately erected near the church, and forced an entrance into the church itself, which they desecrated, and attempted several times to fire.

In the evening, about 8 o'clock, Gen. Cadwallader, with a part of the First Division, arrived on the ground, and got possession of the church. The mob soon got into collision with the military, some of them attempting to wrest the arms from them. By command of their officer they fired, and six or seven persons were killed. The mob rallied with desperate resolution, and used effectually their fire-arms, the military maintaining their position bravely. Cannon was employed on both sides, and a number killed and wounded: how many it is not

ıown. Col. Pleasenton was slightly wounded; ıd Captain R. K. Scott, commander of the Cadallader Grays, dangerously, but it is now hoped, ɔt mortally. Sergeant Guier, of the Germantown ſues, was killed. Corporal Henry G. Troutman ceived a wound of which he has since died. The ilitary took one or two pieces of ordnance from e rioters, and made a few arrests. On Monday, ıe mob increased in number, and force, and vionce, threatening to exterminate the military. he civil authorities of Southwark, fearing a desɔrate and bloody collision, requested the troops to ɔ withdrawn, and expressed their confidence that ɔace would be restored. Some acts of violence ere, however, committed on some Irishmen after ıe withdrawal of the troops. The Governor arved in the city, and issued a proclamation requirıg all to be disarmed, unless those who report ıemselves, and are authorized to preserve the eace. All things are now tranquil, but the city ı full of troops, and no measures have yet been ıken to disarm.—*Cath. Herald.*

The state of things.—The city and county have een tranquil during the past week. Several comıittals have been made on charges of high treason, ıurder, and riot. Easton Harwood, a packer at Jarr's China Store; Conrad, a butcher from Kenington, and John W. Smith, the head on the list f the Committee of Search, are in Moyamensing ɔrison, on these weighty charges, $12,500 bail ɔeing required for each. One of the Grand Jury, ıamed Springer, of Southwark, has been bound ɔver to appear at Court on Saturday, on a charge ɔf uttering threats against the military. Harwood s said to have turned States' evidence, which, if rue, will render many rather unsafe.—*Ibid. July 18th.*

The following angry ebullition we quote from the *Banner of the Cross.* The reader will perceive that the cant with which it closes is completely refuted by what precedes. When even the *secular* papers are universally denouncing the contempt of the laws and the spirit of proscription which govern the conduct of a mob, we might have expected something a little less one-sided, more patriotic, and more just than this unworthy crouching of a print, that professes to sustain and to practise the noble and generous principles of the cross. As to the assertions of the *Banner*, that the disturbances were *provoked* by Catholics, that there was no reason to *apprehend danger to St. Philip's church*, that no *Romanist sustained injury*, that the *charges of persecution and anti-Catholic riots* are ridiculous, as being unfounded, these positions are contradicted by every respectable journal that has ventured upon the subject. If we were disposed to retaliate, we would say that all this was dictated by a most uncharitable and bitter feeling, and that it can be accounted for only by the fact that the writer, living in Southwark, was obliged to be cautious, or by the supposition that he has imbibed a spirit worthy of the Maryland Episcopalians of the last century. We prefer, however, to think that he was a little out of sorts, and that with the return of greater tranquillity round about him, he will recover his wonted composure of mind.

"THE SOUTHWARK RIOTS.—The U. S. Catholic Magazine complained at the time that we were altogether silent in reference to the dreadful outrages of May last, in a northern district of Philadelphia; and we had at first determined to leave also to the secular papers any notice of the awful scenes of last Sunday in Southwark, (our own parish and residence,) of which we were compelled to be an eye-witness. The accounts which have appeared in them have no doubt already acquainted all our readers with the shocking particulars; but those at a distance may not be so well informed of what we deem it a duty to make known;—and that is, that *the late disturbances were wholly provoked by the Romanists.* Whatever doubts may have existed as to the remote cause or immediate occasion of the Kensington riots, there can be none in the present case. During the whole of the great excitement consequent upon the former, Southwark remained quiet and peaceful; the same tranquillity and good order continued afterwards to reign; and the deportment of its citizens, of all classes, was most pacific and exemplary. It is perfectly absurd to pretend that the least danger to the Romish church (St. Philip Neri) could really have been apprehended. Yet under all these circumstances of order and peace, this church is armed in open daylight, and the most formidable preparation for a deadly conflict made, with muskets, pistols, gunpowder, slugs, balls, &c. Twenty-four hours before this became generally known, one of the most respectable gentlemen of the district predicted, in conversation with us, what the result would be; and it could not but have been foreseen by any one of ordinary sagacity. Was it *designed* to exasperate the population, and to bring about the subsequent scenes of violence and bloodshed? Such is, so far as we have heard it expressed, the universal opinion of this community; and the least that can be said is just ground for the suspicion. We must not omit to add that, throughout all the tumult and desolation, *not a single Romanist sustained the slightest injury in person or property.* Yet their periodicals are ringing with the ridiculous charges of '*persecution*' and '*anti-catholic riots.*'

"We write under no other feelings than those of deep pain and sorrow, and were enabled to maintain the same calmness throughout the whole of the late melancholy occurrences; which may be believed when we state that several articles in our

present number were written amidst the roar of artillery in the square adjoining our dwelling, the frequent whistling of bullets as they passed the window of our study, and the clash and din of arms on every hand! Nor do we wish to produce excitement in others. But it is impossible to close our eyes to the fact that we have reached an ominous and most important juncture. We can no longer doubt that a severe and searching struggle is fast approaching. Recent events should break in a voice of thunder upon the ear of every American Protestant."

Celibacy.—The *Presbyterian* is shocked at the resolution of Rev. Pierce Connelly and his lady to live in holy continence, and mis-states the case. The bond of marriage can never be broken, but all married persons, by mutual consent, according to the Apostle, can devote themselves *for a time* to prayer, and on the same principle some, for high and holy ends, may devote themselves perpetually. Christ has enumerated the wife among the objects that may be left for His sake, and has promised a hundred-fold reward and eternal life to those who make the sacrifice. When Mr. Connelly, eight years ago, embraced the Catholic communion at Rome, Mrs. Connelly, who had been received into the church at New Orleans, on their way to the eternal city, was eager, as we have been informed, to facilitate, by any sacrifice, his admission among the clergy, but they were dissuaded by prudent and holy counsellors. The *Presbyterian* is consequently entirely misinformed as to her dispositions. *It would be impossible for him to obtain admission among the clergy, if she had the slightest objection.* Since they embraced the Catholic faith, their mutual attachment has been no wise lessened, whilst each has rivalled the other in devotedness and piety. After mature reflection, he has again knocked at the door of the sanctuary, and she has seconded his petition, declaring her wish to devote herself to piety and the instruction of young ladies, in the institute of the Sacred Heart of Jesus,—whilst he proposes to enter into the Society of Jesus. If military men are praised for sacrificing the comforts of domestic life for the good of their country—if in numberless circumstances men are for years separated from their families in professional pursuits—or for the public interests—it should not appear unreasonable that persons mutually desirous of pursuing holy objects, should be allowed to do so, and thus to spiritualize and elevate the natural affection which the marriage tie inspires. It is difficult for a carnal mind to appreciate the sacrifice, but church history abounds in examples, and St. Jerom is an unexceptionable witness of the discipline of the Eastern churches, and those of Egypt, and those of the Apostolic See, which admitted married men to the priesthood, on the condition of observing continence,—*desinunt esse mariti.* Our neighbor does not show great quickness of perception when he observes that, "in this one instance at least, the law of celibacy has been dispensed with." *C'est tout le contraire.* Mrs. Connelly does not ask or need the sympathy of the editor, who exclaims "Alas! his wife is desolate at Monte Pincio!" She is most happy there in the society of ladies of high birth, refined manners and exalted piety. As the institute which she has embraced is not of entire sequestration from the world, but of active employment in teaching, she is likely after a time to visit England, or this country, where there are establishments of the same kind. Mr. Connelly received tonsure on the 10th April, in the chapel where eight years before he had made his abjuration: on the 1st May he received minor orders in the church attached to the convent on Monte Pincio.—*Cath. Herald.*

Diocess of Hartford.—*Confirmation.*—Bishop Tyler confirmed one hundred persons in St. Peter and Paul's church, Providence, on the 16th of June, and on the 23d the same number were confirmed at St. Patrick's.—*Boston Pilot.*

Diocess of Boston.—*Confirmation.*—This sacrament was administered on Sunday last, in Charlestown, by the Right Rev. Dr. Fitzpatrick, to sixty persons, between twenty and thirty of whom are native American converts. After vespers, the Right Rev. Dr. Fenwick, D.D., preached.—*N. E. Reporter.*

Diocess of New York.—*Confirmation.*—The Right Rev. Bishop Hughes recently administered the sacrament of confirmation on Sunday morning, in St. Paul's church, Brooklyn, to two hundred and thirty children. At ten o'clock, High Mass was celebrated by the Rev. Mr. Hogan, and sermon by the Right Rev. Doctor Hughes. This sacrament was administered on the first of July, by the Right Rev. Dr. McCloskey, at St. Patrick's, West Troy, to nearly two hundred persons; among whom were eight or ten converts.

Rt. Rev. Bishop M'Closkey administered the sacrament of confirmation in St. Mary's church, Albany, on Sunday last, and in St. Joseph's on Monday. About 300 were confirmed in both churches. The Rt. Rev. Prelate preached in St. Mary's at ten o'clock Mass, to an immense congregation, very many of whom were not Catholics. Several Protestants were also present at his address in St. Joseph's, next day.

New Church at Perth Amboy, N. J.—We have but room to announce that on Thursday next, the 18th inst., at 11½ o'clock, A. M., the Rt. Rev. Bishop of New York, will lay the corner stone of a church at Perth Amboy, N. J. Our friends can make a pleasant trip to the spot by taking the steamboat Mt. Pleasant, foot of Vesey street, at 8

'clock in the morning, returning by the Indepen-
lence at 5 in the afternoon.

Diocess of Pittsburg.—*Spiritual Retreats, &c.*—During the retreat for the laity, which ended on the 9th of June, nine clergymen were in attendance at the confessionals, and twenty-five hundred of the faithful approached the sacraments. The *Pittsburg Catholic* also states that the retreat of the clergy followed that of the laity, and was closed on the 16th of June, when the diocesan synod was opened.

The second session of the synod was held on the Tuesday following, and the last on Thursday. Twenty priests assisted at its sessions—the exact number of the clergy of the diocess; the places of two, who were absent, having been filled by the Rev. Father McElroy, and the Rev. Mr. Comerford of Wheeling, who were invited to be present.

New Chapel.—On Sunday last, June 30th, "The Chapel of the Nativity" was opened in this city, for the use of the Catholic colored population. The building had been used hitherto by a German Methodist congregation, from whom it was purchased. *Ibid.*

Diocess of Cincinnati.—*Episcopal Visitation.* The sacrament of confirmation was recently administered at St. Joseph's, near Somerset, to fifty-three persons; at St. Patrick's also, near the above place, seventy-six were confirmed; at Holy Trinity, Somerset, one hundred and two, and at Rehoboth, forty-eight; and at Columbus fifty-two. At St. Joseph's there are nine novices destined for the holy ministry. During his visit at this place, the Right Rev. Bishop conferred the holy order of subdeaconship upon Mr. James Whelan, a professed religious of the order of preachers. Twenty-two persons were confirmed at St. Ann's church, Taylorsville; twelve at St. Michael's, Deavertown; forty-nine at St. Francis', Sunday Creek; eleven at the church of the Conception of the B. V. M., Chauncey; and fifteen at Marietta.—*Cath. Tel.*

Diocess of Charleston.—*New Church.*—A bank has been lately purchased at St. Mary's, Ga., for the purposes of a church. The building has a handsome portico in front, and is forty feet by thirty.—*U. S. Cath. Miscel.*

Religious Professions.—On Monday, the 24th June, Miss A. M. Coleman and Miss C. E. Digham, two novices in the Convent of the Ursuline Nuns of this city, made the solemn vows of religion. The ceremony was performed in the cathedral, and its novel character collected a large and crowded congregation. The Very Rev. R. S. Baker delivered a most eloquent and able discourse.—*Ibid.*

Diocess of Nashville.—*New Churches.*—A correspondent of the *Catholic Advocate* writes thus from Clarksville, Tenn. June 14th.—"The Rev. *Mr. Schacht* has eight counties assigned to him, in four of which there will be churches, God willing, before winter. There is a large tract of land in Humphrey county, part of which belongs to the Bishop, on which several Irish Catholic families settled about eighteen months ago. They already begin to enjoy the comforts of a peaceable and independent home. . . . . .

"A convenient church, thirty-five feet long by fifteen feet wide, is being built, through the endeavors of Rev. Mr. Schacht, who visits them every month. To a laboring man in search of a home, this place offers superior inducements. It is thirty-five miles from Clarksville, where employment is readily attainable during the winter months, after the crop is laid by.

"On Saturday last, Rev. Mr. Schacht by authority of the Rt. Rev. Bishop, laid the corner stone of a new Catholic church in Clarksville, Montgomery county, on the Cumberland river—an improving town—amidst an immense concourse of country people and citizens, who witnessed with marked attention and respect the imposing ceremonies of the church.

"He then delivered an able address, explanatory of the ceremonies about to take place, and beautifully described the purposes of Christian temples. Many of the spectators, it was remarked, joined in prayer with the Catholics, and all, without exception, behaved most respectfully. The church is speedily progressing; the basement story is of stone, and the body of the church will be of brick, forty-two feet long by twenty-six wide in the clear. Within twenty-two miles east of Clarksville is another new church, built two years ago of logs, called St. Michael's, which is also attended, monthly, by Rev. Mr. Schacht. This church has been lately neatly fitted up. The section of country around this is also very fine.

"About seven miles beyond Gallatin, Sumner county, Tenn., it is expected that another small church will shortly be commenced. It is intended to be erected on the farm of Mr. *Francis Rogan*, who gives the lot, the lumber, and the assistance of his hands during the progress of the work."

Diocess of Vincennes.—*Dedication.*—We learn from the *Catholic Advocate* that a new church was blessed at Faux Chenal, about eight miles from Vincennes, on Trinity Sunday last. The Rt. Rev. Bishop officiated, and afterwards administered the sacrament of confirmation.

Diocess of New Orleans.—*Synod.*—The synod held at New Orleans terminated on the 29th of April. The bishop has communicated the substance of an excellent pastoral letter dated the 16th of May, feast of our Lord's Ascension. The decrees of the five Councils of Baltimore were formally received, and declared obligatory. The faithful are exhorted to support the Diocesan Se-

minary, in order to encourage the education of a national clergy, but they are reminded that European missionaries, who devote themselves to the salvation of their brethren here, are not foreigners, but brethren and fellow citizens in Christ, the Church not regarding narrow and accidental distinctions, but considering all her children as one great family. The bishop directs that baptism be administered in the church, unless in case of great distance, or imminent danger. He prescribes the publication of the Bans previous to marriage: insists on the conditions prescribed for mixed marriages: states that such as refuse the sacraments in death cannot be buried with ecclesiastical ceremonies: and finally urges the observance of the Lord's day. We regard the holding of this synod as most auspicious for the order and peace of that diocess. *Cath. Herald.*

Diocess of St. Louis.—Towards the close of May a new female academy was opened in this city, on Sixth street near Pine. This establishment is conducted by the religious sisters of the order of the Visitation of the B. V. M. founded at Annecy in Savoy, by St. Francis de Sales and St. Joanna Frances Fremiot de Chantal, in 1610. This Order was solemnly confirmed by Pope Paul V. Its principal objects are the sanctification of its members and the education of youth.

The "Ladies of the Sacred Heart" have re opened their Academy for the education of youn ladies, in St. Charles, on the Missouri river, abou twenty miles above this city. Owing to particula circumstances, this institution was closed last yea

The new college of St. Vincent of Paul has bee opened at Cape Girardeau, Mo.; it has been erecte by the Priests of the Mission, or Lazarists. It is large and beautiful building, situated on an emi nence in one of the most healthy parts of the state and commanding a full view of the mighty "Fathe of Waters." It is to replace the well known insti tution of St. Mary's College at the Barrens; whic latter has been converted into the Elementary Ec clesiastical seminary of the diocess.

During the course of last month about four hun dred persons received the sacrament of confir mation in the various churches of this city, at th hands of the Right Rev. Bishop of this see: amon these were a great number of adults and convert to the faith.

Diocess of Chicago.—On the 2d of May, th corner stone of a new church was solemnly laid b the Rev. J. Cotting, S. J., with the permission of th bishop, at Highland, Madison co., of this state. I is to be dedicated to Almighty God, under the invo cation of St. James; is destined to be of brick, sixt feet in length and forty feet in breadth.—*Ibid.*

NOTICES OF BOOKS.

A Treatise on the Eucharistic Mystery: or, Defence of the Catholic Dogma of the Eucharist, against the recent attacks of adversaries. By Peter Fredet, D. D. Professor of Theology in St. Mary's Seminary. Baltimore: Metropolitan press, 1844.

The object and plan of this little work will be gathered from the following preface of the author:

"This treatise owes its origin chiefly to the publication of a small volume issued from the Episcopalian press in the spring of the year 1843, under the following title: 'The Book of Ratramn, the priest and monk of Corbey, on the body and blood of the Lord.' As the avowed object of that publication was to spread, if possible, a belief among the people, that the Book of Ratramn affords a strong support to the Protestant system on the subject of the Eucharist; it was but natural to expect that Catholics would not be slow in defeating the claims of Episcopalians, and showing that their pretensions are groundless. This was done in the October and July numbers of the U. S. Catholic Magazine, of the same year, 1843. It required no great labor to prove that Ratramn's work could do no harm whatever to the Catholic, and no servic to the Protestant cause; particularly, as its transla tor and publishers themselves seemed to be con scious of the deficiency of their claim, not havin permitted the work to appear without an Englis version, which (though unknowingly, perhaps, o the part of the American editors) alters the sens of the original in several important passages.

"But there is a still more important question, th discussion of which has been also provoked by th same persons, and, we think, with infinite disad vantage to their party; namely, what was the belie of the church, not only at the time when Ratram wrote his book, but likewise during all preceding as well as succeeding ages. Concerning this point also, it was proved from a variety of facts and do cuments, that nothing is wanting to secure th triumph of Catholics, and that the faith which they actually profess about the real presence and tran substantiation, was the unequivocal, unanimous an uninterrupted belief of their Christian ancestors a far back as the time of the Apostles; (see U. S Catholic Magazine, August number for 1843, an

January number for 1844.) So numerous, however, are the proofs of their doctrine, that much more might have been said for its support; and as, on the other hand, the perusal of the controversy which was carried on for some months on this subject, was confined to a limited number of readers, it has been thought advisable by several persons of learning, wisdom and experience, to publish the vindication of the Catholic dogma under a more accessible form, and with additional evidences; without, however, exceeding the limits of a small volume. It would, in fact, seem an unpardonable negligence on the part of Catholics, if they failed to improve the favorable opportunity thus afforded them, to establish in the face of the world, the antiquity, the perpetuity and the unshaken grounds of their doctrine.

"Such is then the object of the little Treatise which we now offer to the public. That it may be conducive to the glory of Christ in his divine sacrament, by strengthening Catholics in their holy faith, and aiding the truth to find its way to the minds and hearts of their Protestant neighbors, is the only desire of the author.

"He has endeavored to make his work neither too abridged nor too lengthy; not so abridged as to omit any thing essential, nor so lengthy as to fatigue the attention of his readers. With regard to the frequent and consecutive use of the words *real presence* and *transubstantiation*, he begs leave to observe that it is not, as some might perhaps be inclined to think, either tautology or an oversight; but that it is required by the very nature of the subject. Both these terms are necessary fully to express the Catholic dogma of the sacrament of the holy Eucharist; the former signifying simply that Christ is *truly present* in it, and the latter adding to this, that he is present there *in virtue of the change* which he himself effects through the ministry of his priests, of the whole substance of the bread and wine into the substance of his body and blood. Since, therefore, the words *real presence* and *transubstantiation* are not exactly synonymous, it was requisite to make use of both, in order to leave no room for equivocation and cavil. It was proper, moreover, especially in a theological tract like this, to place them generally together, because the divine truths which they express being equally revealed, and having been inseparably connected by the omnipotent will of Christ, ought to be equally and inseparably admitted.

Brownson's Quarterly Review, No. III. July, 1844. 8vo. pp. 136.

We were delighted in looking through this number of Mr. Brownson's journal. Several articles in it are stamped with unequivocal marks of orthodoxy, a point where we have been for some time awaiting the distinguished writer: we merely express the fond hope that the author, having now arrived in the haven of truth, may ever enjoy that security and peace which it offers.

"We are compelled to regard it (Episcopalianism) as a *Protestant* communion; and we are unable to find any ground on which Protestantism, taken as a separation in doctrine or communion from the Holy See, can be defended, without rejecting all notions of the church as an organic body. We know not what new light may break in upon our minds, but, so far as at present informed, we are compelled, by what seems to us to be the force of truth, to look upon the separation of the reformers from the Roman communion, in the sixteenth century, as irregular, unnecessary, and, we must add, as a serious calamity to Christendom. We deny not that there was a necessity for a thorough reform of manners; but we cannot but think and believe that, if the reformers had confined themselves to such reforms, and to such modes of effecting them, as were authorized or permitted by the canons of the church, they would have much more successfully corrected the real abuses of which they complained, and done infinitely more service to the cause of religion and social progress. Their separation, if not a terrible sin, was at best a terrible mistake, which all sincere lovers of the Lord and his spouse should deeply lament, and over which no one should permit himself to exult.

"Taking this view of the Protestant Reformation, we are compelled to regard all Protestant communions as schismatic in their origin, at least, as irregular and censurable. From the charge here implied, we can find no special grounds for excepting the Pretestant Episcopal church. Her pretensions to Catholicity we do not find supported; and although she retains much of the old Catholic faith, and many Catholic elements rejected by her sister communions, yet she cannot, and even dares not, call herself *the* Catholic church. We have no wish to disguise the fact,—nor could we, if we would,—that our ecclesiastical, theological, and philosophical studies have brought us to the full conviction, that either the church in communion with the See of Rome is the one holy Catholic Apostolic Church, or the one holy Catholic Apostolic Church does not exist. We have tried every possible way to escape this conclusion, but escape it we cannot. We must accept it, or go back to the No-church doctrine we put forth in our somewhat famous, or rather, notorious, Essay on the Laboring Classes. Our logic allows us no alternative between Catholicism and Come-outerism. But we have tried Come-outerism to our full satisfaction. We are thoroughly convinced in mind, heart, and soul, that Christ did institute a visible church; that he founded it upon a rock; that the gates of hell have not prevailed, and cannot prevail, against it; and that it is the duty of us all to submit to it, as the representative of the Son of God on earth."

Address of the Catholic Lay Citizens of the city and county of Philadelphia to their fellow citizens, in reply to the presentment of the Grand Jury of the Court of Quarter Sessions of May Term, 1844, *in regard to the causes of the late Riots in Philadelphia.* Baltimore: Metropolitan Tract Society.

This noble and conclusive vindication of the Catholics of Philadelphia, should be widely circulated, as much on account of the general principles as the particular facts which it exposes.

ECCLESIASTICAL CALENDAR.

1 *Thursday.* St. Peter's chains, gr. d. 9th less. of SS. Machabees; com. S. Paul (and Oct.) and SS. Mach. in L. and M. with Gl. Cr. and P. of A. *White.* In Vesp. com. S. Paul and fol. (and Oct.) and S. Stephen.

2 *Friday.* S. Alphonsus de Ligorio, BC. doub. 9th less. (two in one) and com. of S. (after that of Oct.) in Lauds and Mass, with Gl. (and Cr. in the dioc. of Balt.) *White. Abstinence.* In Vesp. com of fol. (and oct.)

3 *Saturday.* Finding of the relics of St. Stephen Protom. semid. (in dioc. of Balt.) com. of Oct. in Lauds and Mass, with Gl. 3. col. *Concede,* and Cr.) Elsewhere, in Mass Gl. 2 col. *A cunctis, 3 ad lib. Red.* Vesp. of fol. (hymn *mer. sup.*) com. 1 sund. in Aug. and prec. (and Oct.)

4 *Sunday.* 10th after Pent. St. Dominic C. doub. 9th less. of hom. and com. of Sund. (and Oct.) in Lauds and Mass, in which Gl. Cr. Pref. Trin. and Gosp. of Sund. at the end. *White.* Vesp. of fol. com. of prec. and Sund. (and Oct.)

5 *Monday.* Dedication of S. Mary *ad Nives,* Gr. d. (com. of Oct. in Lauds and) Mass, with Gl. Cr. and Pref. of BVM. *in festiv. White.* Vesp. of fol. com. of prec. (and Oct.) and SS. Xystus, &c.

6 *Tuesday.* Transfiguration of our Lord, Gr. doub. 9th less. and com. of SS. (after that of Oct.) in Lauds and Mass, in which Gl. Cr. and Pref. of nativ. *White.* (In dioc. of Balt. in Vesp. com of Oct. day of S. Ignatius and S. Donatus.) Elsewhere, in Vesp. com. S. Cajetan, &c.

7 *Weduesday. In dioc. of Balt.* octave of S. Ignatius, 9th less, and com. of S. in Lauds and Mass, with Gl. and Cr. *White.* In Vesp. com. of SS. Cyriacus, &c. *Elsewhere,* S. Cajetan, C. doub. 9th less. and com. of S. in Lauds and Mass, with Gl. *White.* In Vesp. com. of fol.

8 *Thursday.* SS. Cyriacus, &c. MM. semid. In Mass Gl. 2 col. *A cunctis, 3 ad lib. Red.* (In dioc. of Balt. Vesp. of fol. hymn. *mer. sup.* com. of prec. and S. Romanus.) Elsewhere, in Vesp. com. of S. Romanus.

9 *Friday.* Vig. of S. Lawrence; *in dioc of Balt.* S. Cajetan, C. doub. (7th inst.) 9th less. of hom. and com. of Vig. and S. in Lauds and Mass, in which Gl. and Gosp. of Vig. at the end. *White. Abst.* Vesp. of fol. com. of prec. *Elsewhere,* of the Vig. com. of S. in L. and Mass, 3 col. *Concede. Purple. Abst.* Vesp. of fol.

10 *Saturday.* S. Lawrence M. d. 2 cl. with Oct. in Mass Gl. *Red.* In Vesp. com. of Sunday and SS. Tiburtius, &c.

11 *Sunday.* 11th after Pent. 2d of Aug. semid. 9th less. of SS. com. of Oct. and SS. in Lauds and Mass, in which Gl. and Cr. &c. *Red.* Vesp. of fol. com. of Sund. and Oct.

12 *Monday.* S. Clare, V. doub. com. of Oct. in Lauds and Mass, in which Gl. *White.* In Vesp. com. of Oct. and SS. Hippolytus, &c.

13 *Tuesday.* 4th day in the Oct. semid. 9th less and com of SS. in Lauds and Mass, in which Gl. 3 col. *Concede. Red.* In Vesp. com. of S. Eusebius.

14 *Wednesday.* Vigil of Assumption, *Fast-day.* 5th day in the Oct. semid. 9th less. of hom. and com. of Vig. and S. in Lauds.—Mass of Vigil, 2 col. of Oct. 3 of S *Purple.* Vesp. of fol.

15 *Thursday.* † Assumption of the BVM. d. 1 cl. with Oct Feast of oblig. in Mass Gl. Cr. and Pref. BVM. *in As'pt* during the Octave. *White.* In Vesp. com of fol.

16 *Friday.* † S. Hyacinth C. doub. hymn *mer. sup.* com. o two Oct. in Lauds and Mass, in which as yest. *White Abstinence.* Vesp. from ch. of fol. com. of prec. an Oct of Assumpt.

17 *Saturday.* † Octave of S. Lawrence, doub. com. of Assumpt. in L. and M. &c. *Red.* V. of fol. (hymn *mer sup.*) com. of prec. and Sund. and Assun. & S. Agapitus

18 *Sunday.* † 12th after Pent. S. Joachim C. Gr. doub. (and 9th less. in one) 9th less. of hom. and com. of Sund and Oct. and S. in Lauds and Mass, in which Gl. and Cr Pref. BVM. and Gosp. of Sund. at the end. *White.* In Vesp. com. of Sund. and Oct.

19 *Monday.* † 5th day within the Oct. semid. In Mass 2 col. *de Sp. sancto, 3 Eccl.* or *pro Papa,* and Cr. *White* Vesp. of fol. com. of Oct.

20 *Tuesday.* † S. Bernard Ab. and Doctor, doub. com. o Oct in Lauds and Mass, (*In medio* with Epistle *Justus*) Gl Cr. *White.* Vesp. from ch. of fol. com. of prec. and Oct

21 *Wednesday.* † S. Jane Frances de Chantal, Wid. doub com. of Oct. in Lauds and Mass, with Gl. and Cr. *White* Vesp. of fol. com. of prec. and SS. Timothy, &c.

22 *Thursday.* † Octave of Assumption, doub. 9th less. an com. of SS. in L. and M. &c. *White.* In V. com. of fol

23 *Friday.* S. Philip *Beniti,* C. doub. 9th less. of hom. an com. of Vigil of St. Bartholomew in Lauds and Mass in which Gl. and Gosp. of Vig. at the end. *White. Abstinence.* Vesp. of fol. com. of prec.

24 *Saturday.* S. Bartholomew Ap. d. 2 cl. In Mass Gl. Cr and Pref. of App. *Red.* In Vesp. com of Sund.

25 *Sunday.* 13th after Pent. semid. In Mass 2 col. *A cunctis. 3 ad lib.* Gl. Cr. and Pref. Trin. *Green.* In Vesp com. of fol. and S. Zephyrinus.

26 *Monday.* S. Lewis, C. semid. (yesterday), hymn *mer sup.* 9th less. and com. of S. in Lauds and Mass, in which Gl. and 3 col. *A cunctis. White.* Vesp. of fol. (hymn as above) com. of prec.

27 *Tuesday.* S. Joseph *Calasanctius,* C. doub. *White* Vesp. from ch. of fol. com. of prec. and S. Hermes.

28 *Wednesday.* S. Augustin BCD. doub. com. of S. in Lauds and Mass, with Gl. Cr. *White.* Vesp. of fol. com. o prec. and S. Sabina.

29 *Thursday.* Beheading of St. John the Baptist, Gr. doub 9th less and com. of S. in Lauds and Mass, with Gl *Red.* In Vesp. com. of fol. and SS. Felix, &c.

30 *Friday.* S. Rose of Lima, V. doub. 9th less. and com. o SS. in L. and Mass, in which Gl. *White. Abstinence* Vesp. from ch. of fol. (hymn *mer. sup.*) com of prec.

31 *Saturday.* S. Raymond *Nonnatus,* C. doub. In Mass Gl *White.* In Vesp com. of 1 Sund. Sept. S. Ægidius, and the twelve brothers, MM.

SUN'S *upper* limb rises and sets, (corr. for refract.) M. T.

D.M.	D.W.	Boston, &c. rises h. m.	Boston, &c. sets. h. m.	New York &c. rises h. m.	New York &c. sets. h. m.	Washington &c. rises h. m.	Washington &c. sets. h. m.	Charleston, &c. rises h. m.	Charleston, &c. sets. h. m.	N. Orleans, &c. rises h. m.	N. Orleans, &c. sets. h. m.
1	Thurs.	4 52	7 20	4 56	7 16	5 0	7 12	5 13	6 58	5 19	6 53
2	Frid.	53	19	57	15	1	12	14	57	19	52
3	Satur.	54	18	58	14	1	10	14	56	20	51
4	SUND.	4 55	7 16	4 59	7 13	5 2	7 9	5 15	6 55	5 20	6 50
5	Mon.	56	15	5 0	12	3	8	16	54	21	49
6	Tues.	57	14	1	11	4	7	16	53	21	48
7	Wed.	58	13	2	10	5	6	17	52	22	48
8	Thurs.	59	11	3	8	6	4	18	51	23	47
9	Frid.	5 0	10	4	7	7	3	18	50	23	46
10	Satur.	1	9	5	6	8	2	19	49	24	45
11	SUND.	5 2	7 8	5 6	7 5	5 9	7 0	5 20	6 48	5 24	6 44
12	Mon.	3	7	7	3	10	6 59	20	47	25	43
13	Tues.	4	5	8	2	11	58	21	46	25	42
14	Wed.	5	4	9	0	12	57	22	45	26	42
15	Thurs.	6	2	10	6 59	13	55	22	44	27	41
16	Frid.	7	1	11	58	14	54	23	43	27	40
17	Satur.	8	6 59	12	57	15	53	24	42	28	39
18	SUND.	5 9	6 58	5 13	6 55	5 16	6 52	5 24	6 41	5 28	6 38
19	Mon.	10	56	14	54	17	50	25	40	29	37
20	Tues.	11	55	15	53	18	49	26	39	29	36
21	Wed.	12	54	16	51	19	48	27	38	30	35
22	Thurs.	14	52	17	50	20	46	27	37	30	34
23	Frid.	15	51	18	49	21	45	28	36	31	33
24	Satur.	16	49	19	47	21	43	29	35	32	32
25	SUND.	5 17	6 48	5 20	6 45	5 22	6 42	5 29	6 34	5 32	6 31
26	Mon.	18	46	21	43	23	41	30	33	33	30
27	Tues.	19	44	22	41	24	39	31	32	34	29
28	Wed.	20	42	23	48	25	38	32	31	34	28
29	Thurs.	21	41	24	38	26	36	32	29	35	27
30	Frid.	22	39	25	36	27	34	33	28	35	26
31	Satur.	23	37	26	34	28	33	34	26	36	24

MOON rises or sets. Mean time.

D.M.	D.W.	Boston, &c rises. h. m.	Boston, &c sets.	N.York, &c. rises. h. m.	N.York, &c. sets.	Wash'n, &c. rises. h. m.	Wash'n, &c. sets.	Cha'ston &c. rises. h. m.	Cha'ston &c. sets.	N Orl'ns &c. rises. h. m.	N Orl'ns &c. sets.
1	Thurs.	8 37A		8 38A		8 38A		8 41A		8 42A	
2	Frid.	9 4		9 5		9 8		9 12		9 15	
3	Satur.	9 30		9 34		9 36		9 44		9 48	
4	SUND.	10 10A		10 13A		10 17A		10 18A		10 34A	
5	Mon.	10 32		10 37		10 41		10 55		11 2	
6	Tues.	11 9		11 13		11 19		11 35		11 42	
7	Wed.	11 52		11 57		.. ..		.. ..		.. ..	
8	Thurs.	.. ..		.. ..		0 3M		0 20M		1 27M	
9	Frid.	0 40M		0 46M		0 52		1 9		1 16	
10	Satur.	1 33		1 38		1 44		2 0		1 7	
11	SUND.	2 30M		2 34M		2 40M		2 55M		3 2M	
12	Mon.	3 32		3 37		3 41		3 54		4 0	
13	Tues.	*sets.*		*sets.*		*sets.*		*sets.*		*sets.*	
14	Wed.	7 0A		7 0A		6 58A		6 55A		6 54A	
15	Thurs.	7 29		7 29		7 28		7 29		7 30	
16	Frid.	7 57		7 58		8 0		8 3		8 6	
17	Satur.	8 28		8 30		8 33		8 40		8 43	
18	SUND.	9 0A		9 4A		9 8M		9 19A		9 24A	
19	Mon.	9 39		9 44		9 49		10 2		10 9	
20	Tues.	10 25		10 30		10 36		10 51		11 0	
21	Wed.	12 54		11 24		11 30		11 47		11 56	
22	Thurs.	.. ..		.. ..		.. ..		.. ..		.. ..	
23	Frid.	0 19M		0 24M		0 30M		0 47M		0 56M	
24	Satur.	1 25		1 30		1 35		1 50		1 59	
25	SUND.	2 35M		2 39M		2 44M		2 57M		3 3M	
26	Mon.	*rises.*		*rises.*		*rises.*		*rises.*		*rises.*	
27	Tues.	6 10A		6 10A		6 8A		6 5A		6 4	
28	Wed.	6 39		6 39		6 39		6 39		6 39	
29	Thurs.	7 5		7 6		7 8		7 11		7 14	
30	Frid.	7 33		7 35		7 37		7 44		7 47	
31	Satur.	8 1		8 4		8 8		8 18		8 22	

EPISTLES AND GOSPELS OF THE Sundays and Festivals in the month of July.

	EPISTLE.	GOSPEL.
Tenth Sunday after Pent.	1 Cor. xii, 2—11	Luke xviii, 9—14.
Eleventh Sunday	1 Cor. xv 1—10	Mark viii, 31—37.
Twelfth Sunday	2 Cor. iii, 4—9	Luke x, 23—37.
Thirteenth Sunday	Gal. iii, 16—22	Luke xvii, 11—19.

PHASES OF THE MOON.

	D.	H.	M.
Last quarter,	5	10	18A.
New moon,	13	9	23A.
First quarter,	20	9	7A.
Full moon,	27	7	25A.

UNITED STATES
CATHOLIC MAGAZINE ADVERTISER.

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TERMS OF ADVERTISING.

ards, not exceeding ten lines, per year, . . . $ 5 00
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ot exceeding half a page, per year, ... 15 00
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Every subsequent insertion, ... 50
Larger ones in proportion.
All advertisements should be left at the office by the 20th of the month, to insure an insertion.

SOCIETY FOR THE PAYMENT OF THE DEBT OF THE CATHEDRAL.

This Society met at Calvert Hall, on the 1st of July, when the following contributions were presented.

'HOMAS AGNEW,		$ 50
IARY BURKE,	25	
Mrs. Noel,	25	
H. Augusta,	25	
A. Pitt,	25	
Jane Hall,	25	
Lucy Butler,	25	
A. Jackson,	25	
Nera Jones,	25—	2 00
.NDREW BRADY,		50
:EV. H. B. COSKERY,		
Hon. Roger B. Taney,	5 00	
Mrs. Dewertier,	25	
Owen Moran,	25	
Miss Emily O'Donnell,	2 00—	7 50
)OCT. PETER & MRS. CHATARD,		2 00
)OCT. F. & MRS. CHATARD,		2 00
.IEUT. FREDERICK CHATARD,		2 00
.ORENZO & MRS. DORSEY,		2 00
IOLY FAMILY ASSOCIATION (per John Noel),		5 00
I. COURTENAY JENKINS,	2 00	
Cash,	2 00	
Henry Bogue,	50	
Geo. Rosensteel,	50	
H. McAvoy,	25	
James Grady,	25	
Jos. Lipp,	25	
Jos. Clark,	25—	6 00
IAMES W. JENKINS,	2 00	
Mrs. Honor. O'Neil,	1 00	
Henry Staylor,	3 00	
Arthur J. M'Greevy,	1 00—	7 00
MRS. EDW'D JENKINS,		2 00
MARK W. JENKINS,	1 25	
Mrs. E. A. Jenkins,	50	
Miss N. Hunter,	50	
Miss F. D. Jenkins,	50	
Mrs. S. Brook,	25	
Mrs. J. H. Jenkins,	50	
Miss E. Jenkins,	50	
Mr. Chabot,	25—	4 25
THOMAS C. JENKINS,		2 00
AUSTIN & ALFRED JENKINS,	3 00	
Mrs. M. L. Ford,	1 00	
Miss H. Spalding,	1 00	
J. Fortune,	25	
N. Lilly,	50	
L. A. Jenkins,	25—	6 00
MRS. SARAH C. JENKINS,	1 00	
Miss Hillen,	25	
Miss Hunter,	25	
Sarah McCourt,	12	
Margaret McCourt,	12	
Mrs. Hughes,	12	
Mrs. Mullen,	12	
Mrs. Lewis,	6	
Mrs. Sullivan,	6—	2 12
WILLIAM KENNEDY,		2 00
MRS. WM. KENNEDY,	25	
Mrs. E. Welsh,	25	
Mrs. S. Hillen,	25	
Mrs. H. Hunter,	25	
Mrs. W. Howard,	25	
Miss M. Norris,	25	
Hugh Fagan,	25	
Owen Fagan,	25—	2 00
MISS ELIZA LANDRY,	50	
Mrs. Ann Wynn,	50	
Mrs. Jno. O'Donnell,	25	
Mrs. L. Kretzer,	25	
Jacob Walter,	25	
Mrs Julia Baugher,	12	
Mrs. Elizabeth Deagle,	12—	2 00
JNO. MULLEN,	50	
P. A. Magers,	50	
J. McQuaid,	50	
Thos. Murray,	50	
F. X. Masterson,	25	
Mrs. Catharine Jennings,	25	
Jas. McNally,	25	
Jno. McNeely,	25	
Bernard Trainer,	25	
Mr. Riley,	12	
Dennis Blundel,	25—	3 62
MRS. MARY McMULLEN,		2 00
WILLIAM & MRS. MURRAY,		2 00
THOMAS & MRS. MEREDITH,	6 00	
T. J. Meredith,	3 00	
Rosanna M'Corken,	75—	9 75
MRS. McCARTY,		25
MARYLAND CATH. ASSOCIATION,		10 00
PATRICK M'KANNA,		4 00
HENRY PIKE,		6 00
THOS. PARKIN SCOTT,		4 00
BASIL R. SPALDING,	2 00	
Mr McConn,	1 00	
Mr. Kelly	50	
Mr. Victory,	50	
Mrs. Hillen,	25	
Mr. Lawn,	25	
Miss E. M. Jenkins,	1 00	
Edward Carroll,	25—	5 75
MR. H. TIERNAN,		5 00
PATRICK TIERNAN,		6 00
CHAS. A. & MRS. WILLIAMSON,		2 00
AMBROSE A. WHITE,		5 00
MRS. JULIANNA WILLIAMSON,		2 00
GEO. W. WEBB,	66	
Thos. H. Parsons,	68	
A. H. Jenkins,	66—	2 00
JNO. WHITE,	50	
Miss White,	25	
D. O'Keefe,	25	
Misses Servary,	1 00—	2 00
		$130 24

The Treasurer's Report for Three Months, ending June 30, 1844.

Cr. *The Society for Sinking the Debt of the Cathedral in account with* LORENZO DORSEY, *Treasurer.* Dr

1844.		1844.	
April 4. To cash paid M. Courtenay Jenkins, Treasurer of the Cathedral, to be applied to the extinction of stock debt held by Matthew Smyth	30 00	March 31. By balance due Society	18 0
May 15. To cash paid M. Courtenay Jenkins, Treasurer of Cathedral, to be applied to the extinction of claim for stock, as follows:		April 1. By cash received from sundry subscribers, at monthly meeting	181 8
Rev. Jno. B. Gildea	150 00	May 6. By cash received from sundry subscribers, at monthly meeting	162 7
Sister Angela Mudd	100 00	June 3. By cash received from sundry subscribers, at monthly meeting	83 6
June 30. Balance due Society	166 24		$446 2
	$446 24	June 30. By balance due Society	$166 2

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CATHOLIC BOOK STORE,
Fifth street, above Smithfield street,
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G. Q. begs leave to inform the Catholics of Pittsburg and vicinity that he has made such arrangements with the eastern publishers as will enable him at all times to supply all the *new and cheap publications*, as soon as they appear, at publisher's prices.

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3. Brief Biographical Notices of the principal Catholic Missionaries
4. A Rapid Sketch of the early history of the Protestant Sects.

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Louisville, April 27, 1844.

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Thick Soles.		*Thin Soles.*	
Gaiters,	$2,00 to 2,25	Slip and ties,	75 to 1,0
Half do	1,50 to 1,75	White satin,	1,3
F. boots,	1,25	Black do	1,2
Jeff. & ties	1,25	Cloth	1,0

Misses and Children's in proportion.

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Three of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide, and 4 feet deep. Compass of keys fron GG to F Alt.

One of 5 stops, 9 feet 5 inches high, 6 feet wide and 3 feet 9 inches deep. Compass of keys from CC to F Alt.

Two of 4 stops, 8 feet 6 inches high, 5 feet 6 inches wide, and 3 feet deep. Compass of keys from CC to F Alt.

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